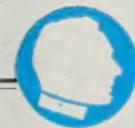


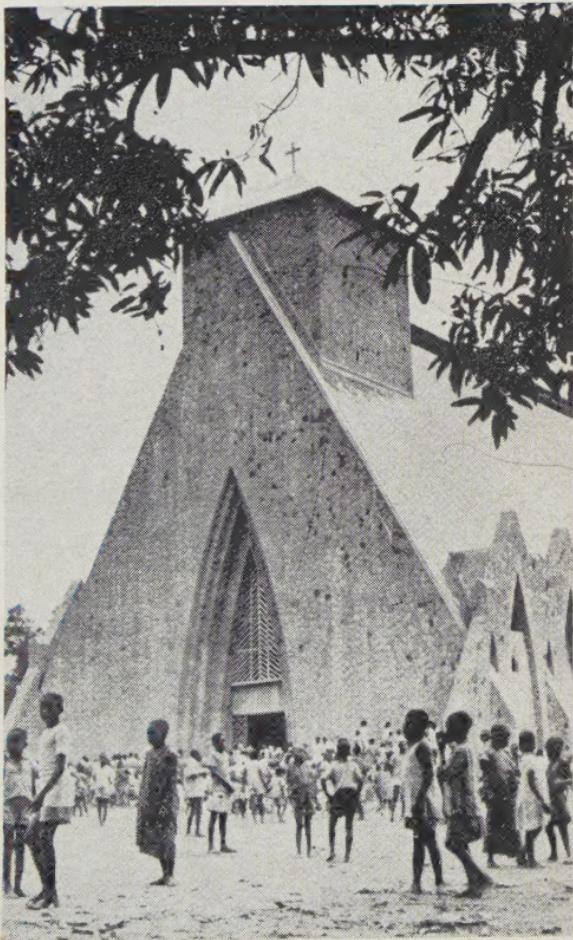
The Priest

Edited By Priests For Priests



ember, 1959

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Currente Alamo

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If the mountain won't come to Mohammed, then Mohammed just go to the mountain. Although both your editors have been fast friends and associates since their first meeting, September 11, 1933, in a smoke-filled "rec" hall of the old Sulpician seminary at the Catholic University, and although we still exchange letters regularly—indeed, three times a day on occasion—it's all of seven years since we have been able to sit down at the same table and enjoy a cup of coffee together. If Seattle cannot come to Pittsburgh, then Pittsburgh must go to Seattle. And they are so far apart . . .

"But how can the two of you work together at so great a distance?" — It was a necessity to which we soon adjusted with the constant help of mail, wire, and phone.

By agreement, both editors are plenipotentiary. Either can accept or reject without consulting his colleague. But we seldom do it. In practice, we both read all mail. You may have received a personal reply from Seattle, but a carbon clipped with your original letter arrived in Pittsburgh at the same time.

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After 26 years of close collaboration, each editor can fairly well predict the reaction of his colleague. Each has developed a sensitivity that lets him know when the other has strong feelings on a certain point. Certain subjects of current interest have been barred from our pages by a tacit consent that is mutual if somewhat reluctant on one side or the other. Interestingly, in our 15 years of publication, the editors have never once had a head-on collision — although we have two or three times been close to it.

No Rejection Slips

Every contributor is treated with respect. We have never used printed rejection forms. "Here a priest with something to say we think. "He has taken trouble to sit down and write out, and he has chosen our magazine as his pulpit." We are honored. We accept perhaps two of every three manuscripts submitted, and we would doubtless be even better than that if ours were not such a small magazine in format.

Accepted materials accumulate in Pittsburgh—or New Castle, as it is now. And when the Eastern editor is away from his desk, the whole file of manuscripts and correspondence travels with him in a special suitcase. God help us that valise ever got lost!

THE PRIEST

DECEMBER, 1959

VOL. 15, NO. 12

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."

First Epistle of St. Paul to Timothy (iv. 16)

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The manuscripts are processed in New Castle, then mailed to printing plant in Indiana. Proofs are returned within 48 hours. The magazine is made up from the proofs and returned to Huntington the next day. That's all there is to it.

New Castle takes care of the mechanical details and much of Currente Calamo. Seattle contributes editorials, but is long on policy and advice. No one can calm an outraged subscriber quite as tactfully as our Western plenipotentiary.

How It Began

We are often asked the origin and sometimes the meaning of "Currente Calamo." It is a cliché from the classical Latin meaning "as the pen writes," i.e., nothing very profound, idle thoughts, random jottings.

This editor saw it used by Fr. John P. McCormick, S.S., now president of the Theological College at the Catholic University. In 1944, he was teaching the Classics at St. Charles College, Catonsville, Md., and also serving as faculty adviser of *The Borromeian*, the alumni quarterly and house organ of the college. Whether it was the name of Fr. McCormick's own column or whether he just happened to drop the phrase in an article, this present writer cannot now recall. But it stuck in his mind and turned up as a suitable title for this department when it first appeared.

Next: What happened to Julie? Julie was originally drawn by Fr. Harry Hasselburg, C.S.S.R. The original idea, the gags, the drawings were his. But then he went into the Air Force, so rather than see it lapse, we found a commer-



Seasons Greetings

Most Rev. Gerald T. Bergan, D. D.

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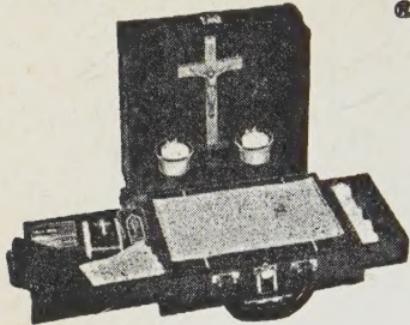
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cial artist and began supply him with gags and situations. After two or three years, we ran out of material, the artist moved Detroit, and so the feature disappeared. A further consideration was the rash of cartoons that broke out just then knocking spots out of Sisters, friars, and altar boys, some of them bordering on the irreverent. We do not want be thought a part of anything like that. Also, we were not unmoved by a number of sincere complaints.

The Great Northwest

Our visit to Seattle was rewarding. Archbishop Connolly had just completed St. Thomas', major seminary, ten minutes to the road from St. Edward's, the junior seminary. Brand new and perfectly functional, there is compelling beauty about the building — a really immense building for everything is under one roof: chapel, prayer-hall, a modern library, refectory, and living accommodations. The chapel promises be breath-taking when the stained glass has been installed.

One sits at table in the refectory and looks out over the heads of the students into forests of towering evergreens. They stand like sentinels around the building and all but hem it in.

When an Easterner thinks of a Westerner, the picture of a Texan somehow comes to mind: sombrero, chaps, drawl, and the amiable habit of hyperbole. But, these were Westerners, these students and no less authentic than the Texans: from Tacoma, Portland and Eugene, from Butte, Missoula and Laramie. Yet they seem quiet, almost reserved, and obse-

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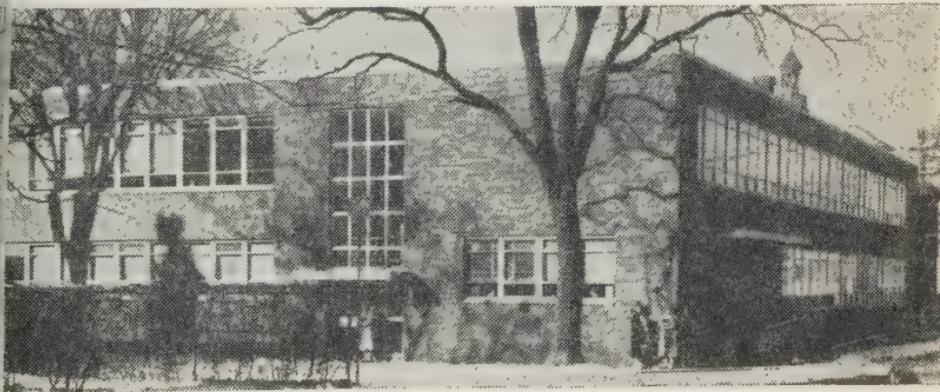
These questions used to worry me good deal. There seemed to be no practical way of controlling the kind of reading material that was finding its way into our Catholic homes. And, you'll agree, nothing is more vital to the future of our community than the proper shaping of young minds.

Then I spoke to a field representative of The National Catholic Decency in Reading Program and the problem soon dissolved into thin air. He described a plan that was

so easy to do, that offered so many immediate benefits, that I was a bit surprised I hadn't tried it before.

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*Very Rev. Thos. J. Lenahan, V.F.,
St. Mary's Parish, Hudson,
Columbia County, N. Y.*



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by Vincent
Cronin

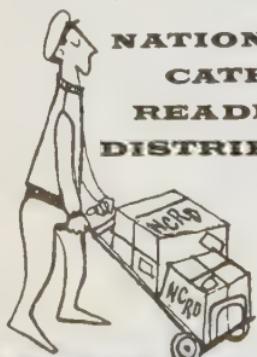
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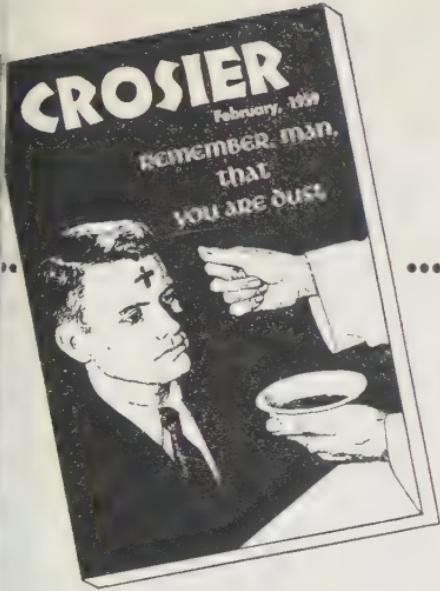
ance of the rule seemed just about perfect: a dead silence, for instance, while waiting for exercise to commence in the prayer hall, while filing from the refectory to the chapel after lunch. There was no discernible exuberance, certainly no boisterousness, and of the hundreds of students in the house only one appeared to be wearing boots under his cassock.

Provincial, by comparison with their Eastern peers? It might be the other way around. One wonders . . . We just happened to meet one of the boys two summers ago in Athens. Some of the students had spent their summer knocking around Europe. Still another was a native Hollander far from home only six months in this country with a half-dozen predecessors now in Spokane.

The Perpetual Seminarians

It was while kneeling at October devotions that we hit upon at least one penitential aspect of Sulpician life: When the parish priest is at divine services, he generally has some share in them. He is active. Not so the Sulpician. He may be "on ceremonies" once in six weeks. The rest of the time he just kneels there in the back, straight up, giving good example to the students—and, at the same time, saving his own soul. Nevertheless, it's hard. It seems to call for a special quality or virtue that the parish priest seems to lack.

On our return, we encountered Bishop Cuthbert O'Gara, C.P., exiled by the Communists from his Chinese see. He was visiting the parish and, as is inevitable with Sulpician alumni — Bishop O'Gara comes from "The Grand"



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Currente Calamo

Montreal—we immediately fell to comparing notes.

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Bishop O'Gara just raised those heavy-lidded eyes of his and looked at the priest for an instant, then he turned and looked at us—complacently, we thought—then he asked the pastor if he might not have another cup of coffee—and the conversation flowed on. For, obviously, it is every priest's privilege to think that his own Alma Mater turns out "the best product."

Fr. Augustin Fuentes

IN a recent editorial (THE PRIEST, September, p. 713), acting NCWC News Service informant, we tried to make the point that Fr. Augustin Fuentes was not vice postulator for the cause of Jacinta and Francisco, two of the three children of Fatima.

Correction, please. We were mistaken in our sources, amidst general confusion. Fr. Fuentes has been defended both by his Ordinary of Veracruz, Archbishop Manuel Pio Lopez and by His Eminence Jose Cardinal Rivera, Archbishop of Guadalajara. Fr. Fuentes, it now appears, is the Roman postulator for the children. Fu-

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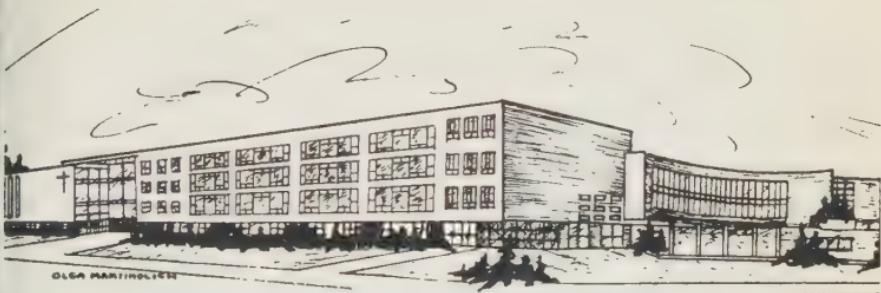
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ther, he denies that he announced any "catastrophic epoch" "beginning in 1960." — "If therefor some believe I did, it is because my statements have been interpreted in a sense that I did not intend, namely: that in 1960 the world will end and frightful calamities will occur."

Archbishop Lopez stated: "I judicious readers will agree with me that Father Fuentes in no way attempted to guess the content of the message supposedly contained in the secret letter to be opened in 1960, since in reality no one positively knows its contents, not even the Holy Father nor the Bishop of Leiria."

Since we never had any quarrel with Fr. Fuentes and are merely correcting an error of fact, neither Fr. Filas of America nor ourselves feel that we have to change anything substantial in our views.

Incidentally, Fr. Filas tells that individual copies of his article can be obtained free of charge by sending a stamped, addressed return envelope to "Reprints," Loyola University, Chicago (26) in bulk at one cent apiece.

Fifteen Years Old

THE issue closes our 15th year of publication. It has been a year of work, a lot of fun, nor would it have been possible without your devoted cooperation: your subscriptions, your articles and letters, your gracious tolerance of our shortcomings and mistakes. We are grateful.

Our next issue, celebrating the start of our second 15 years, will run to 128 pages, half of it reprinting some of the wisest and

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Continued the *Journal*: "When

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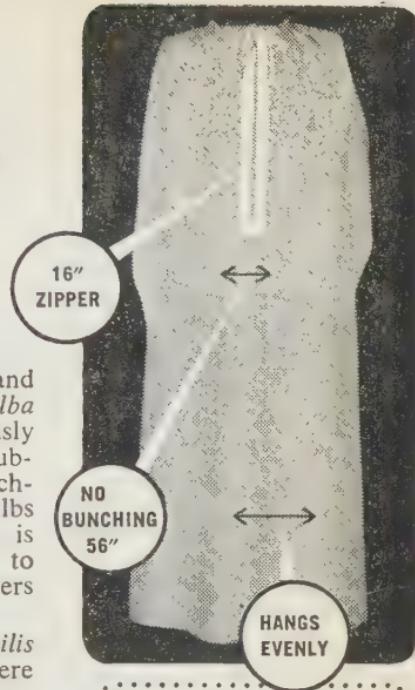
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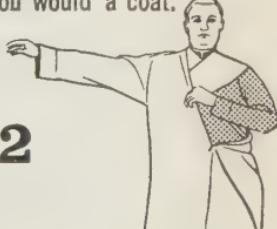
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so that there would be no pressure on parents to pay the extra cost of private schools, the public school administrator must play at his competitors."

Southern Baptists

SOUTHERN Baptists are now the U.S.'s second largest Protestant denomination, we read recently, the first still being the Methodists. S.B.C. has 9,202,205 members presently and has opened missions in the alien North. One of its new missions, interestingly enough, is in Portsmouth, N.H., very close to the town of Kittery, Me., where the Southern Baptists first organized a church in 1861 and fled to South Carolina.



Correspondence

Homes For Priests

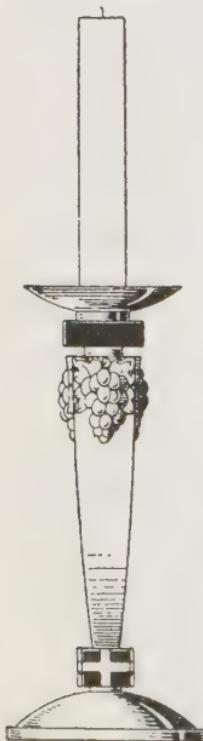
CAN this information be of some help to your correspondents (see September issue, page 704)?

Here are some addresses of Homes for Priests:

1. Motherhouse of the Sisters St. Joan of Arc, Bergerville, P. Bergerville is a suburb of Quebec City, a few miles from the center of the city.

2. Sister Superior, Maison Ste. Dominique, 1045 St-Cyrille, Quebec, P. Q.

Continued on page 1047



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Editorial Comment

The Socialist Fiasco?

THE victory of the Conservatives over the Labor Party in Great Britain has world wide interest and quite possibly (though this remains to be seen) world wide significance precisely in that it was overwhelming.

In spite of the now ubiquitous polls, which took another savage beating and a further loss of prestige, the Conservative Party won its third straight victory, unprecedented in a century, and now has 101 more seats in Parliament than Liberals and Laborites combined, an increase of forty-eight.

One must, however, note that this does not at all mean a "reactionary" swing to the extreme right, as outdated as the dodo bird, or some kind of old-fashioned historical Toryism. No head-on attack has been leveled at the foundations of the new world of "security." In fact, one doubts the possibility in our day of ever shaking off a number of shackles of government control (in the pejorative

sense) that have been clamped on in the years of fresh memory. Thus Macmillan can go only so far and can only feel his way, as his government has had to do ever since it gained power.

The (London) Tablet writing before the election put the case in this way: "Pensioners cannot force up their rates by threatening to strike but they have votes to sell, and the Labor promise of a further ten shillings a week at once, however reminiscent of ancient Rome in its decline, is as significant as it is likely to prove effective." *The Tablet* seems to have overestimated the effectiveness of this lure, but it remains true that Macmillan will urge a boost in old-age pensions and also a cut in the now extraordinarily high personal income tax. His party makes the claim that it can actually deliver in essentials what Labor could only promise.

Over all, there remains this: an important shift in empha-

sis. "We Conservatives," said Macmillan, "believe in the state taking a diminishing and not a rising share of what people earn." The British can, then, expect a return to private ownership of the ten per cent of the steel industry still remaining in national control. At least, the Laborite threat of a new complete nationalization has been nullified. There will also be strong opposition to higher and higher automatic wage demands—what *The Tablet* calls the "trade union idea that every year should see an increase, regardless of any increased productivity." Unfortunately, this may entail a round of strikes as the Labor Party controls the unions with which it has consistently and, until now, shrewdly identified itself.

In any case we shall witness a reversal of previous trends under Labor. From 1945 to 1951 Britain lived under a quite real socialism, whether or not one considers that it was an ideological movement as such. The Bank of England was nationalized; so were steel, coal, railroad and road transportation; there were economic controls of almost every kind from import-export regulations to consumer rationing. What struck us as a most hideous inversion of private rights was the "Control of Engagements" Act which read that no man between the ages of 18 and 50,

or woman between the ages 18 and 40 could change occupation at will. The Minister of Labor had the power to direct such workers to the employment he considered best for the national interest. Hilaire Belloc's gloomy prophecy had been borne out that "Two things are likely: (1) compulsory labor will come and (2) it will be called some name not remote connected with the idea of slavery or compulsion of labor." What was frightening for the future was the fact that, when things inevitably worsened, the socialists had the audacity to complain that more socialism was needed if only to right the wrongs it had itself effected. Still harping on this old theme, Aneurin Bevan, most doctrinaire of them all, recently made public moan that the Conservative victory was not a socialist defeat at all since the Labor Party had not really campaigned on socialist principles.

Some Changes

This recalled for us the wise observation of *The Tablet* that the Labor Party which began as a class party some six years ago, "every decade since has made its basic philosophy less and less relevant to the contemporary world." Or quote Bevan in illustration of this, "we lost because our policy measured up too closely to the Tories"; in other words

THE SOCIALIST FIASCO?

was all the Tories' fault! Bevan has promised that "Now there will be some changes." But it appears, so far at least, that the changes will be directed not to the left with Aneurin but towards the center with Gaitskell. Remarked George Schwartz, economic correspondent for the London *Sunday Times*, "The Socialist Party will now have to go not exactly into the wilderness but certainly into the back room to recast all its thinking and policy. It will come out, if it comes out, at all, looking very different."

Political analysts, indeed, are inclined to consider the political triumph of the Conservatives as much a retreat from radicalism as anything else. The public has registered a strong clear verdict in favor of a middle-of-the-road government which will try to combine the socialist dream of a welfare state with private enterprise. Britain has become less class conscious and, as a result, workers are not so quick, with new found prosperity, to identify themselves with a union-supported Labor Party. They may in fact be turning to the Liberals, as some observers feel; this party long a negligible minority registered a vote of 1.6 million, more than twice its 1955 figure.

Workers are making right turns at more than one intersection these days. The failure

of socialism in Britain can be matched with its failures elsewhere in what at least appears to be a pattern. Not long ago what was called "social democracy" was the test of orthodoxy for any office seeker. Then the Labor Government was young, vigorous, dynamic and pretty much in complete charge in England with a majority of 140. In France, Italy, occupied Germany, as Drew Middleton put it in the *New York Times*, "socialism seemed to be the road to economic survival for tens of millions." It was socialism which held out hope and promised heaven on earth. One had only to nationalize the means of production, distribution, and trade to achieve the millennium. Thus was the new era of international brotherhood to emerge, with that old devil, profit, and that old scape-goat, supply and demand, banished from the world scene. "There, but for the grace of God, goes God," as Winston Churchill observed of Sir Stafford Cripps. Ignorant of the uses of power, totally inexperienced in performance, without history of precedent, the socialists lived smugly and snugly in their own dream world, shut their eyes to the hard facts outside and read each other's books and speeches. It was not to last.

British socialism has now lost three elections in a row; French socialism is represented by only a handful of Deputies while De

Gaulle toughens the economy with a "heavy" franc; so far, at least, West Germany's Social Democratic party remains stubborn but not effective against old Konrad Adenauer's Christian Democrats; in Italy a Christian Democracy on the right and a militant Communism on the left have certainly minimized socialism. Only in Denmark, Norway and Sweden are the Social Democrats the leading and major party. In Austria and the Netherlands they share power with Catholic parties.

Drew Middleton singles out three general factors which have contributed heavily to socialism's decline. Communism wiped out socialism in those countries left to the occupation of the Soviet army. Second, a slow but steady revival of prosperity in Western Europe robbed socialism of its talking point and main threat. The very nations which abolished socialism and stood boldly for private enterprise, e.g., Belgium and West Germany, flourished vigorously, in sharp contrast to the serious economic lag in Britain. Finally, the parties of the right turned up a number of outstanding leaders and personalities: Dr. Adenauer, General de Gaulle, Macmillan and Butler—these last two, it is worth noting, belong to the left of their own party and represent a compromise point of view.

A Revival?

In view of this world situation, it is difficult to resist speculating about what lesser an American may learn from "Speculation" is indeed, the word. Henry Hazlitt, writing in *Newsweek*, speaks of the phenomenon as a "conservative revival," though in "practical politics," especially in America, the assumptions of statism, socialism, paternalism and inflationism were never more prevalent. There are increasing signs in the academic and intellectual world of a turn of thought. As partial evidence he cites the rather remarkable large number of books coming off the press which are both of high quality and of a conscious conservatism. It is not our purpose to list them, but an interested reader can provide himself with a good current bibliography by checking Mr. Hazlitt's October 12th column. We shall single out only *The Evolution of a Conservative* by William Henry Chamberlin, since Mr. Chamberlin over the years has been a valuable contributor to the pages of *The PRIEST*.

Another *Newsweek* columnist, Raymond Moley, who in his own person also exemplifies what we might call the evolution of a conservative, draws more concrete lessons from the recent failure of British socialism. In his column for Octo-

THE SOCIALIST FIASCO?

ber 26th he establishes a parallel between British socialism and American practice. He suggests that the liberal wing of the Democratic Party note the similarity between its arguments and the now discredited appeals of British socialists—"greater spending for social services, housing, and educational novelties," higher taxes on the rich and on business and the "Keynesian theory of multiplying production by government spending." These devices he calls "the antiquated concepts of the 1930's." But Republicans and Conservative Democrats, he adds, "should stop trying to outpromise Liberal Democrats."

Rightly, we think, he too singles out the fact that the old Marxian element of class struggle seems to be less and less operative in politics: "The class appeal utterly failed in this election. The great and growing middle group, who are a majority in both countries, want no class struggle. Both British and American workers are coming to scorn the idea that they are a class apart."

Well, then, perhaps "conservatism" will be rehabilitated after all. We confess that we are somewhat unhappy with the term itself, just as we are unhappy with the correlative term, liberalism. The latter has had, indeed, a strange history since the nineteenth century.

All of us, we dare say, have repudiated the evils which it stood for when it meant laissez-faire and harsh individualism. Yet many of us want no part of what liberalism now means so often, where it stands as a euphemism for nationalization, bureaucracy and statism.

Semantic Confusion

The case is almost as bad, semantically speaking, with the word conservatism, which may connote reactionary attitudes and a fear of change bordering on the morbid.

But in view of the actualities, we shall have to employ it till something better comes along. And so far as the reality is concerned, we are inclined to agree with Frederick Mueller, Secretary of Commerce, who told the members of Detroit's Economic Club, "Conservatism is no longer in the dog-house! Instead, conservatism is popular in the United States today. Sometimes people have been led astray by the siren music of radicalism or by the hog calls of spendthrifts. But the public learned from bitter experience that the road to the left always leads to less freedom and less jobs."

What has happened in England, if it has any permanence about it (as only time can tell) may well foreshadow events in our own United States.—G.J.G.

The Priest and Politics

E. F. GARESCHE, S.J.

A non-partisan interest

FOR a priest to be called "political" is intended as a reproach. Many priests make a point of not taking any part in political matters. But there are politics and politics. There are politics as they are and politics as they should be. It is the duty of every citizen to help the interest of his city, his state and his country by encouraging the right sort of politics and statesmanship and discouraging the wrong.

It has often been said that the voters who decide elections are the ones who abstain from voting, especially in the great national struggles where millions of those who could and should vote stay away from the polls from various selfish motives. The election is decided by those who stay away, for the simple reason that if they had come, and voted according to conscience and right, they could in many cases have decided for the better the result of the election.

Again, the election of lawmakers and of judges has a great influence on the good of the country because it is they who on the one hand decide what the law should be and on the other hand authoritatively announce its interpretation. It

is often said that if the good people had acted as they should the world would never have come to the dreadful pass which we find ourselves. This is true in a sense because if all good citizens had worked and voted for social justice, for the equal distribution of wealth and opportunity, for the help of the disadvantaged and the poor, Communism would have been deprived of the soil in which it grows — discontent, despair and desperation on the part of the have-nots.

The persecutors of the Church in France are said to have reproached the Catholic clergy because, while they claimed to have the solution of the ills of the world, they had allowed the poor to drift into such desperate misery. In a democratic form of government where the masses of the people really do, or at least really can determine the policies of the country and its laws by electing honorable, just and wise men, the responsibility of the voter is surely a heavy one.

Now the priest, as an individual, is a citizen with all the rights and obligations of every other citizen of the republic. His own personal vote is a responsibility, a duty, which he shares with all the other voters. And since a voter has to be in

Father Garesche is stationed in
New York City.

formed as to the principles at stake, the merits of the different candidates and the right and wrong of the constitutional amendments and other measures submitted to the public referendum, every priest should have adequate knowledge personally, as to how he should vote in each election. It also often becomes necessary for the parish priest, or the priest who is the head of an institution, to deal with the civil authorities, to seek interpretations from them, permissions, privileges which greatly concern his work in the parish or institution. If he does this in an open and above-board way, as any other citizen has a right to act, he is engaging indeed in a political activity, but he is well within his rights. It may even become his duty to take political action on occasions when the interest of the Church is at stake.

Moral Guidance

But apart from this personal obligation and opportunity, the priest is the moral guide of his people. They may come to him and ask him what is their duty in regard to citizenship, voting and the rest. They may consult him as to whether they shall go into politics, run for this or that office. Those who have already some responsible office in public life may ask advice on ethical problems and may rightly expect that he will be able to guide them at least as to the principles at stake, since he is

the physician of souls and the appointed instructor of his people in honesty and goodness.

Beyond these personal duties and rights and responsibilities the priest, as pastor of the faithful, should surely be concerned with the political activities of his flock and, in a sense, of the Catholic people in general. The words "politics" and "political" have a bad connotation by reason of the selfishness, injustice and unscrupulousness which those who are in political life too often show. But in itself the career of politics is an honorable one, a service to the state. So it is greatly to be desired that the highest class of citizen should take service with the state and the country so as to put Christian principles into public life and see that justice and fairness are practiced in regard to all the people.

In a government like ours it is therefore desirable that more and more good Catholics, strong in principle and well instructed in their faith, should serve the government. We have had a bitter lesson of the effectiveness with which the spreaders of evil entered into political life and got hold of the machinery of the government for their own dark purposes. Now a priest can, more than most others, be the means of encouraging worthy and capable Catholics of faith and principle to enter into political life, and he can be a guide and help to them

when they have once entered in, to solve the complicated ethical problems which confront them and help them to act from right principles and with justice to all.

Pharasaical Scandal

The barking of the enemies of the Church at any effort to organize Catholics politically or to exert Catholic influence in national affairs has acted all too effectively as a scare and a deterrent to Catholics from taking their right place as Catholics in national and local governments. By raising an outcry against Catholics who acquire influence and power because they are Catholics, these enemies of the Church have done the country and the Church itself a grievous wrong.

So also it is to be questioned if their complaints about priests in politics have not deterred many capable priests from exercising their reasonable and rightful influence in getting their people to use the powers the law gives them to curb evil and encourage good.

We are witnessing now a deplorable example of this in the misinterpretation of the United States Constitution concerning the attitude of our national government towards religion. When I was preparing for the bar, many years ago, and was studying Constitutional Law, two things impressed me deeply. One was that our government and its laws were based

on religious principles and strongly permeated with the belief in and service of God. The Constitution of the United States and the Constitutions of almost all of the individual states begin with a declaration of dependence upon Almighty God and are based on the belief that all human rights are protected by the Most High God. The Declaration of Independence is based on the fact that God created all men free and equal.

Religion And The State

Again I was deeply impressed by the fact that so-called separation of religion and state is not a separation at all. The provision in the amendment to the Constitution so often quoted as commanding the separation of Church and state is intended only to forbid the establishment of any one religion as the religion of the land. From the Revolution onward our government has proceeded on the principle that religion should be encouraged and that God should be known and worshiped in our free country. The national feast of Thanksgiving acknowledges God and gives thanks to God. The deliberations of our legislative assemblies begin with prayers by the official chaplains. Yet the good and religious people in the country and especially the Catholics have been so unvocal and uninfluential that a small group of atheists have succeeded in fix-

ing on our government the stigma that it is non-religious. Evidently the 35 million or more Catholics in the United States need much more encouragement to exercise their political rights and duties.

Again the Catholic school system has been rudely and unjustly criticized as un-American, while the present unreliгиous system is held up as the American ideal. Our founding fathers would have deplored the fact that such numbers of American children including also the majority of our Catholic children are going to schools where belief in God, which they incorporated into the Declaration of Independence and the Constitution of the nation and the states, is forbidden to be taught and where religion is taboo by the dreadful misconception of the ideals of the Constitution of our country.

The fact is that in our country the whole public school system is non-religious. So Catholics are obliged to pay a double taxation: once to support the immensely expensive and materialistic public school system, and again to support their own Catholic schools which, with all their efforts, they have never been able to build up to supply half the facilities that the Catholic children need.

The English System

The English system pays for education where it finds it; so the Catholic schools get a sub-

stantial benefit from the public funds. In Canada, a similar system is in force. Years ago when the present writer was the young founder and editor of *The Queen's Work*—just beginning to attend meetings and make speeches, I arose on the floor of the main meeting of the Catholic Educational Association in Toledo, Ohio, to urge that an organized movement be set on foot to demand support from public funds for Catholic schools.

Even though we did not at that time wish to take advantage of such aid, I said, the fact that we were demanding it would confute the accusations of the enemies of the Church that our Catholic system is un-American and would show people at large what enormous sums we were saving the State by maintaining Catholic schools. The suggestion was kindly received, but never acted upon for various reasons. Still it caused much discussion and only a difference of opinion among the authorities prevented its practical consideration.

Now, the priest is the adviser and instructor of his people and can exercise a great and wholesome influence, by explaining to them in detail and frequently the right and wrong of such questions, by guiding them in their political activities and encouraging them to use the vote and use it well.

If every priest in the country exercised the influence in this regard of which he is capable, we should see a great increase in the influence of Catholics as Catholics and a great betterment of the government of our country and of the states and cities and counties. It will not be necessary for priests to come out in public, so as to cause opposition. In their talks with influential parishioners, in their addresses to parish societies they can instruct and inspire the leaders of the congregation, and through them they can help even the least of their people to vote intelligently and correctly and especially to vote faithfully.

Above Partisan Considerations

It is not necessary to espouse this party or that party, nor would it be advisable in most cases! Neither need the priest declare for one or the other when the contestants in the election are all good men and true and can be counted on to maintain Catholic principles. Nor does he have always to encourage them to vote for the Catholic candidate. Sometimes a non-Catholic candidate may be more reliable in the carrying out of Catholic principles than the Catholic contestant. But to alert the people, to show his interest and enthusiasm for just and right, to call their attention to the dangers in some referendums and elections, to make them think and pray

and work for freedom and justice and right, this is surely an important duty of the priest.

In other places we have frequently called attention to the great need of Catholic leadership—of what we call “the service of eminence” in our country. For a unified group of 3 million people, American Catholics exercise a surprisingly small political power. Even on matters that concern the public welfare, morality, justice and the interests of the Church itself, one finds Catholics taking both sides, arguing against one another. Some priests may consider this a good sign, proving to our enemies that we are not politically active. But it is a misfortune to the country if the principles of the rascals prevail and Catholic principles are thrown into the discard. Some Catholics have the false idea that they show their liberality and broadmindedness by taking sides against a fellow Catholic by arguing as the enemies of the Church argue.

Defeated By Catholics

Not long after the defeat of Al Smith for President I had occasion to make a voyage to Europe on the *Leviathan*. I was travelling second class but said Mass in the first-class saloon. Thus I became aware that a great friend of Al Smith's, a prominent Catholic layman, was a fellow-passenger on the boat and as we both liked to walk

the deck we took several strolls in the afternoon around the main deck. This gentleman was still sore and sad about the defeat of his friend and among other things he told me that he was convinced that the defeat of Al Smith was due to the many Catholics who wished to show their liberality and broad-mindedness by voting against a Catholic.

Whether he was right, and what results the defeat of Al Smith had on the country and the world we do not know. Be that as it may, the incident shows the possibility and the importance of instructing the Catholic voters on their duties in general and the way in which they should come to decisions

on the use of their vote. If they are well instructed and have good will, it will often not be necessary for the priest to go any further in their political education, as they are as capable as he is of learning the relative merits of the candidates and deciding on the right and wrong of matters brought up for decision by public vote.

The priests of the United States have surely a special responsibility in this matter of the instruction and guidance of their people as to their political duties and responsibilities. This country is now at the head of the world and the decisions made by our voters have repercussions to the farthest parts of the earth.



A Matter of Habit

In the days when a pound was a pound a Tipperary farmer, whose mother had just died, went to Nenagh to purchase the coffin and other funeral essentials. On his way through the town he called at a draper's shop to get a habit for the deceased.

When he heard the price — ten shillings — he decided that he might get a better bargain from Danny Ryan and set out for his establishment.

Having bought the coffin, he enquired about a habit. Danny produced one for which he asked twelve-an-sixpence.

“Twelve-and-sixpence.” cried the farmer. “Sure I could get one at —’s for ten bob.”

“I suppose you could,” replied Danny. “But surely you wouldn’t put your mother in a habit that she’d have her knees out through inside a week!” — G. S. Lane in the *Irish Press*.

Starting a Credit Union

JOYCE FINNIGAN, O.F.M.

—to beat the loan shark

ARE credit unions worthwhile? Are they worthwhile and practical in an ordinary parish in our country?

Recently, in a short letter, I received news of the booming success of one parish credit union in a poor parish, and of the failure of another union in a similar parish. For the priest mildly interested in the credit union as a means of helping his people materially and, through the material, spiritually, the many successful credit unions and the occasional failures will bring up several natural and worthwhile questions:

"Are credit unions worthwhile? Do they really result in a sizeable saving for their members? Do they require personnel of exceptional ability? If a parish priest starts a credit union, what should be his relationship to it? Again, if a parish priest wants to start a parish credit union, how can he or how should he sell the idea to his parish? What is considered a good-sized union for a start? What are some of the difficulties sometimes encountered in parish credit unions?"

A credit union is a cooperative association designed to promote thrift among its members,

to create for those members source of cheap credit for useful purposes, and to educate its members in the correct management and control of their own money.

Most historians trace the modern credit union back to two medieval Franciscans, Blessed Bernardine of Feltre and Barnabas of Terni. These two penniless friars devised what they called "Banks of Charity" as a way of beating the medieval loan sharks. They borrowed money from the rich and lent it to the poor at a very low rate of interest.

Of its nature, the credit union is a part of the cooperative movement implicitly recommended by Pope Pius XI in his encyclical on the "Reconstruction of the Social Order." The chief purpose of the cooperative movement is to eliminate the excessive profit-maker in economic life. Since credit unions succeed best in closely-knit groups, a parish or a group of neighboring parishes is often an ideal locale for a credit union. And in parishes of under-privileged or unorganized minorities, a parish credit union can often do a job for the parishioners that no other organization could perform.

Usually, the lending costs of a credit union are extremely

Father Joyce writes from Dexter, N.M.

STARTING A CREDIT UNION

low because of donated services and office space. Credit unions enjoy some tax exemptions. Also, the fact that the officers have an intimate knowledge of the financial affairs of prospective borrowers often increases the possibility of cheap credit, because it lessens the risk involved in the loan.

To Join . . .

To join a credit union, one must belong to the group it serves and be elected to membership by the board of directors. A small membership fee of about twenty-five cents is charged. The member agrees to save a small amount regularly towards the purchase of one or more \$5 or \$10 shares. Through his shares, each member is a part owner of the credit union and has a vote in its management.

A credit union is governed ordinarily by three important committees: the board of directors, the credit committee, and the supervisory committee. The supervisory committee has the important job of auditing the books of the union. The credit committee is the most important of the three from a practical standpoint; its function is to inquire carefully into the character and financial condition of each applicant for a loan. It usually tries to determine what kind of payments and what period of time for the repaying of the whole loan will best serve the interests of the applicant.

Loans are made to members of the credit union only. Interest does not exceed 1% per month on the unpaid balance. Profits are returned to members in the form of annual dividends or as bonuses for the prompt repayment of loans.

Are credit unions worthwhile? Over a period of time, a well-operated credit union can actually save an individual who cooperates with the union amounts adding up to more than a thousand dollars.

Do credit unions require personnel of exceptional ability? A credit union requires a nucleus of five or six capable lay people as personnel. These individuals must be perfectly honest, thoroughly sold on the advantages of a credit union, and willing to sacrifice their time and efforts generously to insure the success of the union.

What should be the relationship of the priest to the credit union? Ordinarily, the priest who starts a credit union will have to take some formal part in that union in the beginning in addition to giving it his wholehearted moral support and in addition to devoting a good deal of time to educating his people in the proper philosophy and use of the credit union. Because a priest is frequently well-qualified to advise in financial matters, the temptation may arise for the pastor to insert himself or an assistant into a key position in the credit

union. It is the opinion of the writer that the best position for a priest in the initial setup is as a member of the supervisory committee and that he should retire from that committee as soon as possible (at the first or second election).

How To Sell the Idea

How to sell the idea of a credit union to a parish? The credit union is best sold to a parish as a part of the cooperative movement. In a credit union, little people put their small sums of money together to help one another. This method of explaining the credit union will probably not popularize it as quickly as concentrating on explaining the high cost of credit in installment buying, loan offices, and even some banks. But it will help to give the union a solid, well-educated membership over a long run.

What is considered a good-sized union? Fifty persons is the usual minimum of members for starting a credit union. Ownership of one \$5 share is needed to vote. A credit union with deposits as low as \$2,000 is fully capable of functioning and of aiding its membership greatly.

One weakness which is sometimes found in a credit union is faulty bookkeeping. This is a great danger. The books of a credit union are subject to the same inspection by state authorities as are the books of banks. The pastor must insist

on competent and thorough bookkeeping from the beginning. This task is a duty of the treasurer.

The treasurer of the union also plays a key part in the educational function of the credit union. He is the manager of the union, the usual one to whom a member will appeal for a loan. He must be completely honest and must have enough common sense to be able to tell when a member is using his money wisely or foolishly.

Well Worth While

In summarizing we might say that a credit union is surely worth the consideration of any priest working with middle class or poorer people. Because money and the reputation of the Church are involved, reasonable caution should be exercised in the choice of officers. An occasional group may lack sufficient man-power in the form of willing and capable officers.

If a credit union fulfills its lowest function and saves poor people's money, it has been worth the effort. If it educates to the cooperative philosophy of life, it is most worthwhile.

If you are interested in organizing a credit union, the Credit Union National Association, Inc., P. O. Box 431, Madison 1, Wisconsin, will gladly supply complete information on all types of credit unions. And the services of the Social Action Department, NCWC, are always available for pastors.

The Brotherhood Problems

A distinct vocation

BRO. MARTIN M. SZALA, F.S.E.

ALL too often in reading articles on the brotherhood the reader finds them almost apologetic in theme. What is the reason for this trend of thought existing within the Church and particularly in our own United States? Is it that so many regard the brother's vocation as something exceptional and foreign to that of the priest or sister? Or does it lie simply in unfounded prejudice and innocent ignorance on the part of our clergy, religious, and laity?

In such mentioned articles the authors usually place the brotherhood in a bad light by

a. Overplaying the "humble, self-sacrificing, and hidden life of the brother." This is true in a certain sense and can be well applied to many of the religious orders of priests and sisters — e.g., Trappists, Carthusians, Poor Clares, Discalced Carmelites, etc. However, it is often, far too often, given a cheap Hollywood front neglecting altogether the true meaning and value of the life itself.

It is only natural then that the brother as well as the laity are made to feel as if their vocation is something "secondary." If engaged in conversation and the age-old topic comes up

"Well, just what is a brother?" the brother is more or less inclined to try to change the subject as quickly as possible or to skim over it with a simple remark like: "A brother is something like a nun." "Oh," the layperson says, and his mind is twice as baffled as before.

b. The second biggest problem that confronts and hinders the increase of vocations to this meritorious state is unquestionably prejudice. Prejudice has always existed and is as old as man himself. It is no surprise therefore that the brotherhood should find itself a victim of circumstances. This subtle outlook can be found in the home as well as the rectory.

Johnny has expressed a desire to be a brother and has voiced his intention openly to parents, his pastor, and teacher. The final ultimatum has been given: Johnny should go on for the priesthood—he's bright, clever and "just the type" . . . the brotherhood, well, it's nice and all that but . . . And this is the most pitiful state of mind to be in. The "but" is usually supposed to put an end to Johnny's desire to be a brother. Believe me, it doesn't! What it usually accomplishes, though, is to create in Johnny's mind as well as in others' further questions which will, alas, forever go un-

Brother Martin writes from
Cottonport, Louisiana

answered and in time will sink into oblivion. The brother will forever be pictured as something "nice" but not for me.

Various Prejudices

Many priests and sisters recognize the true value of the brother's vocation and those that do not are in the minority. However, these latter are usually those that do the most harm. Their prejudice is founded on one or two reasons — namely:

1. They see no purpose in the brother's life. To them it is a mere duplication of the sister's. This, of course, is absurd! Centuries ago the brotherhood was the norm whereas the priesthood was the exception. In time as towns grew into cities and the peasants moved to them from their country home which was usually centered about an abbey with an ample supply of priests to minister to their needs, a crisis arose within the Church for more priests. Because of this, many of the orders sent their men on to further studies and eventual ordination. This alleviated the Church's ministerial problem but created a new school of thought amongst the religious groups. In time, the priests far outnumbered the brothers in most of the monastic orders.

2. They, the priests and sisters, are "soured" because of personal contact with brothers who did not meet their expectations. This too, is just as

absurd as the first argument since it can be applied to any avocation in life.

Prejudice in time will give way to enlightenment and understanding this, thank God, is the law of nature. Within our own lifetime we have seen the constant increase of vocation and the founding of many new brotherhoods. Among these may be mentioned the Brothers of the Good Shepherd, the Brothers of St. Pius X, the Brothers of the Holy Eucharist, and the Brothers of St. Joseph — proof sufficient that there is a definite need and place within the Church for them.

c. Probably the most common of the problems confronting the brotherhood today is the widespread belief that they couldn't make the grade for the priesthood. This is as ridiculous as saying that a nurse is a nurse because he or she couldn't be a doctor! The brotherhood is a distinct vocation the same as any other.

Possibly this rash judgment comes by way of contact with or reading about the "lay-brother" who performs the menial tasks within a priests' congregation. This opinion is a false one and should be eradicated from one's mind immediately. Pope Pius XI said, regarding their vocation, "It is becoming that we treasure highly heaven's gift of their vocation and thank God for this favor."

The consecrated religious are as much a part of the society to which they have vowed their lives as their priestly confreres and are true religious of the Church's very life blood. They stand proudly amongst the ranks of the teaching and nursing brotherhoods. Looking down upon them because of their humble tasks is a sign of natural pride. The brother, no matter to what task he is assigned, is an integral part of any order's material and spiritual growth. We do not esteem the brother's work because we cannot understand all the implications of our Blessed Lord's exhortation, "The last shall be first."

A 'Deplorable Term'

The deplorable term "lay-brother" in itself is something left over from the middle ages along with witches, dragons, and the like. Why even bother to use the prefix "lay" unless one wants to deliberately degrade the brother's state? No brother takes this title to himself as a compliment! It would be the same as calling a nun who does the cooking in an all teaching community "lay-sister" — you see, there's absolutely no reason or foundation for it. Many of the more modern-minded orders have within recent years dropped this term altogether and simply use the beautiful title of "brother." They are to be commended, for they have learned to their own

advantage that the American youth raised in a democratic nation such as ours cannot understand nor bend to an archaic society. The vocations to their brotherhoods have almost doubled and a true spirit of charity has permeated their orders.

d. Another aspect to consider for the lack of knowledge concerning the brotherhood, amongst our laity in particular, is to be shouldered by our own Catholic press. All too often they fail to recognize the brother as a living force within the Church and this is clearly brought out in their articles on vocations and numerous other subjects. I would go so far as to state that nine out of ten times the brotherhood is omitted entirely!

And yet how can anyone fail to see and recognize that the brotherhood is a key figure in the transformation taking place today? We would give them the benefit of a doubt and chalk it up merely as an oversight if the occurrence weren't so frequent and apparent. The only reason that can honestly be given is one of the many stated above.

Lack of Information

Because of this lack of publicity it is a natural outcome for a Catholic child to grow up entirely oblivious to the man the Church calls "brother." In school, the sister taught them the dignity and purpose of the priesthood and by natural instinct they recognized sister for

what she was as they advanced in their education. But brother?

Their text books were prepared with the daring exploits of the first missionaries such as St. Isaac Jogues and yet neglected to mention two of his most daring companions who were martyred and eventually raised to sainthood with him: SS. John de Lalande and Rene Goupil, two Jesuit brothers.

Yes, startling as it may be, brothers too were amongst the first explorers to plant the cross on our own soil. Among some far too numerous to mention were Bro. Antonio Sanchez de Pro who was martyred by Indian savages at New Mexico and whose cause is now in Rome; Bro. Goncalo of the Mother of God, O.Carm., who as catechist evangelized the natives of Brazil; Bro. Peter of Ghent, a Belgian Franciscan who was responsible for the first seminary for priests in New Spain; Bro. Sebastian de Aparicio, another Franciscan who spent his life in the service of the Indians in Mexico teaching them methods of agriculture.

The list goes on and on like a litany and surprisingly enough more than fifty brothers shed their blood for the Faith on

American soil in helping to bring Christ to the New World. Is this not another big reason for being so thankful to them for the supernatural truth that drove them to a life of sacrifice and total dedication?

The Finger Of God

All too often we hear of the saints who were priests, sisters or lay-persons — great saints like the Cure of Ars, the Little Flower and Maria Goretti. But how often are such saints and blessed ones like St. Gerard Majella, a Redemptorist brother and patron of expectant mothers; Bl. Martin de Porres, the Dominican who one day may be raised to the dignity of sainthood and rightly proclaimed the saint of social justice, St. Pascual Baylon, the patron of all Eucharistic Congresses, etc., brought to our attention? The list of brother saints and blessed ones is endless and it would be impossible for our calendars to list everyone of them, although the Church's martyrology embraces them all.

This should be sufficient evidence that the brotherhood has a circle of sanctity all of its own, proof that it is signed with the highest approval possible — the Finger of Almighty God.



The tabernacle should always be placed on the high altar except in those churches where there is choral office.

Madonna of the Universe

A shrine in Boston

JOHN J. CAPUANO

IN 1946, Richard Cardinal Cushing led a pilgrimage through France to Italy. The train was approaching Turin to eventually proceed to Riese, not far from Venice, where Saint Pope Pius X had been born. The train was three days late; yet a large group of people were waiting for it. Just as soon as the train pulled into the station, a band made up of orphan boys, under the care of the Don Orione Fathers and Sisters, struck up a hearty tune, and promptly some of the group boarded the train and presented a bouquet of flowers to each of the women of the pilgrimage, and a basket of fruit to each of the men. Cardinal Cushing, as well as Bishop John J. Wright, who was of the company, and all the others, were stunned at the warm hospitality. They had not found anything like it anywhere else.

Divine Providence was permitting this happy encounter for a reason you will soon learn if you will have the kindness to read this article.

Before leaving Boston, the ladies of the Faro Club, consisting of Italo-American women, had asked His Eminence to guide them in erecting a home for aged Italians on Orient Heights. The Cardinal had not forgotten this request, and in

the persons of the Don Orione Fathers, who were conspicuous in the throng there at the station, he saw the personnel who could staff the rest home for aged Italians in Boston. He spoke of this possibility to the Father Superior who was there, and the answer came back instantly: "Si, verremmo volentieri; ma come?" — "Certainly we will come; but how?"

"As long as you are willing to come, and have the personnel, leave the manner of your coming to me," were the smiling words of the Cardinal. And sure enough, within a few months after his return from Rome, the first of the Don Orione Fathers was arriving by plane in East Boston. He was Don Filippo Ottavi, the pioneer of the congregation in the United States. He was soon followed by three other priests, including a live wire in the Congregation, Father Gaetano Piccinini. Several nuns followed soon afterwards.

Another congregation had abandoned an old house on Orient Heights. With \$10,000 received from the ladies of the Faro Club, His Eminence obtained this old building and turned it over to the Don Orione Fathers. But what a challenge that was! The priests and the Sisters did not know

English, had no funds, knew very few people, and here they were entrusted with the work of furnishing this old abandoned house, and to purchase another adjacent house, and furnish that too for aged Italians! Thanks to the good will of so many wonderful persons, they met the challenge and the Home for Aged Italians was established. News of it spread like wildfire. Applications poured in from everywhere. The Fathers could accommodate only thirteen, and these only women, in the adjacent home. That caused a great sense of sorrow to the Fathers and Sisters. The people who had helped them in the past saw this and resolved to help them still.

Many prominent Italians, not only of Boston but also of the surrounding cities, became interested. The Order Sons of Italy, with many lodges throughout the State of Massachusetts, always under the inspiration and direction of His Eminence Cardinal Cushing, launched a drive for \$150,000 to build a new modern rest home for one hundred men and women. The money was raised within one year, and the Volpe Construction Company started the building in late 1950, and was able to complete it by 1952. John A. Volpe built and donated the large new chapel, and the Kennedy Foundation donated the modern clinic adjacent to the present rest home.

While all this was going on in East Boston, something else was happening in Rome that was going to have a profound influence on the future of the rest home.

A Statue Promised

During the last World War there was imminent danger of bombardment in the Eternal City. That would have been catastrophic. The Romans flock ed into their churches and begged God to spare their city. In their fervor, headed by Father Gaetano Piccinini, a representation visited the Holy Father Pope Pius XII, and promised that they would erect a new large statue in honor of the Blessed Virgin if God would spare Rome. The Holy Father blessed their desires and asked Msgr. Giovanni Montini, now Cardinal Archbishop of Milan, to head the group. Msgr. Montini liked the idea very much so — interpreting the wishes of the Holy Father — he told the Romans to go ahead with their promise and their plans.

As everyone knows, Rome was spared. Thanks to the pleadings and determination of the immortal Pope Pius XII, and except for the bombing of St. Lawrence Outside the Walls, Rome was saved.

At the conclusion of the war the Romans did not forget their promise. Rome has seven hills all famous, but all occupied. There is an eighth, far out in

the outskirts of the city, and very high. It is Monte Mario. The Don Orione Fathers had been able to obtain an abandoned army camp and had turned it into a home and school for orphan boys, many of them maimed for life in the war. A vast field surrounded the camp. It would be an ideal spot for the new statue.

A famous Jewish sculptor of Milano, Arrigo Minerbi, had fled with his brother before the German soldiers. Unfortunately, the brother headed for Switzerland, was apprehended and shot, while Arrigo Minerbi, headed for Rome and found hospitality in one of the homes of the Don Orione Fathers. While there during the entire time of the war, he came to know of the Founder, Don Luigi Orione, who had only died in 1940, and he made a statue of the founder as he looked while lying in his bier. The statue was a masterpiece. It had hardly been completed when Arrigo Minerbi heard of the desire of the Romans to build a new statue in honor of the Mother of God.

"I do not have your faith," he observed; "I have come to know of your Madonna through what I have heard and seen, but out of gratitude to God for sparing me in this war, and to the Don Orione Fathers who have saved me, I will make the statue free of charge, if you get me the bronze."

Gathering the Bronze

In imitation of an action by the Father Founder, who had sent the orphans of the school at Tortona to gather bronze for the Madonna della Guardia statue there, the Fathers commissioned the orphan boys, many of them forced to use crutches, to go all over Rome to ask for old objects made of bronze, for the new Madonna statue. In a short time, the boys obtained so much bronze that it was more than sufficient to make the statue. Arrigo Minerbi went to work. He sculptured a statue of vast proportions. It is thirty feet tall and shows the Madonna as she gently points her left hand to us and her right hand to heaven, our real home. The Romans were pleased beyond expression with the new statue, and hastened to have it erected on Monte Mario. A former student of one of the institutions conducted by the Don Orione Fathers in Italy, offered to pay all the expenses for the installation, which ran rather high. Thus the statue was lifted up, high on Monte Mario, and is illuminated at night, proclaiming its title to the nations: *Regina dell' Universo*—Queen of the Universe.

The people of East Boston came to learn about all this through several pilgrims who visited Rome at the time. East Boston has a high hill, just as well as Rome. The Don Orione Fathers have an orphanage and

trade school for boys on Monte Mario, but they also have a rest home on Orient Heights. Why could not a replica of the very same statue in Rome be erected on Orient Heights? The idea electrified the friends of the Don Orione Fathers and the Cardinal Archbishop of Boston. Plans were made at once to bring the idea into execution. Arrigo Minerbi agreed to make the replica. The cost would be high, but Biagio Farese, an eloquent Italian radio announcer of Boston, got on the air, and his appeals were so realistic, so dynamic, that in a short time people sent offerings from everywhere. As a result, he had to ask the people to stop sending any more offerings, as more than enough had been received.

A Shrine—A Building

Finally, the replica was completed, and it was destined to receive three blessings from three Princes of the Church. The first blessing was imparted by Cardinal Schuster of Milano, as the replica left that city. The second came from Cardinal Siri, as the sections of the huge statue were being hoisted onto the ship at Geno. And the third came from the "heart and soul" of the entire venture, Richard Cardinal Cushing, in 1954, when the statue was unveiled in front of the new rest home on Orient Heights.

The new statue evoked the

approval and the devotion of all the people. They flocked to see it. But something was missing. The statue was most beautiful. The Madonna seemed to embrace all. But the base was too small. It was necessary to erect a more fitting base, with surroundings that would be worthy of the statue and of the person whom it exemplified. Hence, the idea came to build a shrine.

Across the street from where the statue presently stands, the congregation owns a vast garden, which descends along the hillside to the street below. It faces Boston and the Logan Airport. The Don Orione Fathers headed by their superior in Boston, Father Rocco Crescenzi, who has a keen sense of art and beauty coupled with a practical sense of values, have worked night and day to consult His Eminence Cardinal Cushing, Arrigo Minerbi, and the famous architect of Rome, Mario Bacciocchi, as well as the board of directors and many others, to have designed a shrine that would be a monument in honor of God and His Blessed Mother. He has admirably succeeded. The first wing is being built now. The entire shrine will take many years to complete. But by 1960, this first wing will be finished and the statue of the Madonna of the Universe will dominate it, high over the already high Orient Heights, smiling on the City of Boston, and on us all.

Problems in Convert-Making

The spiritual approach

JOSEPH H. O'NEILL

AM becoming more and more aware of the necessity of spiritual direction for would-be converts. If a priest bears in mind that he should be endeavoring to effect a change of heart in the person under instruction, then he will realize the importance of disposing the soul to receive the divine truths which he is to impart.

It is here that the one who gives instructions individually has a very distinct advantage. In our presentday emphasis on inquiry classes and the apostolate of lay-cooperation in convert making, there has been a very evident tendency to brush to one side the quiet but efficient efforts of those priests — in great number — who night after night expend their energies in the work of instructing non-Catholics privately in the Faith. I believe that the one who gives such individual lessons has the better opportunity to discuss the problems that are bothering the prospective convert. One should endeavor to "clear the air," and many priests who are experienced instructors do this from the start.

Now I am well aware of the

fact that our individual instruction work over the years has been subject to the criticism that we are using a "horse and buggy" method when we should be working with the medium of the inquiry class, plus help from the laity. Certainly it is true that we should be making more converts. But we must also consider the many obstacles to conversion. In our zeal, we might well overlook the very intensive bigotry, the pride and immorality and complacency which can overcome a soul and obscure Divine Truth. After all, many persons refused to follow Christ, or perhaps stuck with Him up to a point, and then "fell by the wayside."

I certainly think that there is a place for the inquiry class and that lay people should be more interested in convert work. I should also say that there is a commendable effort being made to give instructions through the mail. But the value of all these endeavors should be critically considered. One must bear in mind that progress means change for the better and not merely change. The point I should like to make here is that some enthusiasts about convert-making appear to place the onus on Catholics — priests and laity — to make converts, while neglecting to consider the

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obstacles to conversion on the part of a non-Catholic. One has to be very realistic about such a situation.

'Doctor Animarum'

While many of the devotees of the inquiry class seem inclined to pass over the value of individual instruction, still, I believe that the private-lesson method will remain with us in spite of the notion of some that it is outmoded. When people go to see a doctor they want personal attention. Sometimes their problems can be very trivial — how true this is in so many instances — and yet they cause great concern to the person in question.

Such people want to see a doctor. They don't want to pour out their troubles to a practical nurse. Don't we feel that way ourselves when we need medical attention? Well, is the priest not classed as a "doctor animarum"? Spiritual direction is not simply given in the confessional. If we give such direction to Catholics, then why not to potential Catholics? And this guidance has a definite personal note, even though it may be very repetitious for the instructor. In addition the priest should be a good listener.

On the other hand, if he is all geared to "hand out the facts" using his armor-like system of logic rather than lending a very patient ear to one who is very likely a mixed-up soul, then he makes a bad mis-

take. Non-Catholics have the impression that there is a certain cold systematization in the Church, and that the Protestant religions stress the fact that Christ is a personal Savior. Perhaps we resent this "personal Savior" notion as being non-Catholic and forget the words of the angel to the shepherds: "For there is born to you today a Savior who is Christ the Lord."

However, along with our patient efforts to weed out difficulties that beset the person we should join from the first the teaching of Christ whereby with the use of the Bible, we show how Jesus wants us to pray, and how he wants us to be humble of heart, in order to dispose ourselves to His message. But if we start off with a cold, systematic approach, all intent on proving that God exists, or the concept of the doctrine of tradition plus the Bible, then we are verifying in the mind of the non-Catholic the notion that the teaching of the Church lacks an inspiring warmth.

Inquiry Classes

It is here that I find a definite weakness in the average inquiry class. The priest-instructor, well trained in systematic theology, has all the proofs at his finger tips. Intent on being objective, he can easily be dry in his presentation somewhat like a professor in a mathematics class lecturing on

triangles. This, indeed, is far removed from the inspiring and fervent sermons of a Peter or Paul to would-be converts. Our instructions should be given with unction. The convert should sense the spirit of prayer and love and humility in the "tidings of great joy." Actually, it should be far easier to do this with a group than with an individual. I cannot see at all why priests hesitate to try to inspire the souls of potential converts from the outset, other than the fact that we are making a faulty use of logic.

I should add here that a new book on convert making has appeared on the market which is far removed from the turn-of-century apologetic that is generally employed. This work, called "Life in Christ," brings our Lord into every lesson, and uses the Bible extensively to develop the theme: "Jesus proved He was God, and started a Church and it is His will that we belong to this Divine Institution." The authors, Fathers James Kilgallon and Gerard Weber, of the Archdiocese of Chicago, are to be congratulated on this "new look" in convert making. It is a start in the right direction.

Spiritual Direction

What is to be done in the inquiry class method about the matter of spiritual direction of souls? I believe that a priest should meet the would-be convert in private at the outset.

Now it is not necessarily the instructor who does this, for if the class is a large one, then such a task could become too unwieldy. The priest dealing with the person under instruction will give him the opportunity to unburden himself of his difficulties, and will make him feel that he has a friend in whom he can confide. I believe that the experience of most of us will bear out the statement that once an inquirer realizes that you are not trying to "shove the Catholic Church down his throat" with high-handed forcefulness, but rather have a personal interest in him as an individual, then much of the opposition is eliminated. And if the principal objections of the inquirer are handled in the beginning, then the roadway to the Profession of Faith should be pretty well cleared of obstacles. The priest who has this care of the soul should keep tab of his progress in class and should be readily available for private consultation.

There are some people who do not thrive too well in an inquiry class. This leads us back to the case for individual instruction. It has a definite place in the apostolate of conversion for souls who feel the need of private attention, as well as in some parishes, where an inquiry class would be out of the question.

The laity can certainly help in the conversion apostolate, not

merely by prayer and example, but even by helping with some of the lessons. If one keeps the doctor-practical nurse mentality here, then there should not be too much difficulty in regard to a proper balance. And there are some souls who will discuss problems with lay people which they would be hesitant about talking over with a priest. I know at least one instructor who has utilized the Legion of Mary in such an apostolate with very fine results.

What Brings Them?

Sometimes I am inclined to think that a number of writers on convert-making gloss over the fact that most inquirers come for instructions because they are contemplating marriage with a Catholic. Since "Love Is a Many Splendored Thing," then even an avalanche of logic will be endured for some twenty-five sessions in preparation for the march to the altar.

Fortunately, in spite of our cumbersome approach, the Holy Ghost along with the good example of the Catholic party produces, in many instances, a very fine convert. One could state in such a case that a good Catholic layperson is definitely helping in bringing about a conversion. Certain convert promoters would appear to be trying to create the impression that a good many are entering the Church because "they read their way into it," or because

some Catholic in an office or factory "talked up" the Faith. Such cases appear to be the exception rather than the rule. And I have reason to believe that even those very zealous individuals who may be helping a priest in his inquiry class perhaps to the point of even giving some instructions are nevertheless, loathe to embark on efforts at propagating the Faith in the office or factory where they may be employed.

There is much to be done, as we well know, in developing a method whereby some of our Catholic laity may be better prepared to spread knowledge of the Faith at work, or among their friends, in an effective manner. However, one should bear in mind that certain individuals with a "bull in a china shop" approach to non-Catholics can do more harm than good. And there is a type of Catholic, considered very zealous perhaps, who "talks Church" so much that he becomes positively obnoxious. While admitting the good that can be done by laypeople "on their own" in this regard, yet the utilizing of such apostolic groups as the Legion of Mary and the Sodality would appear to be of great advantage, provided they are well-trained.

Instructions By Mail

In regard to the question of giving instructions through correspondence, I believe that we have a very fine auxiliary to

conversions. And there are certainly souls who would not go near a rectory, especially if they reside in a rural area, who, nonetheless, are quite willing to write away to find out "something about the Catholic Church." Recent advertising in secular magazines and newspapers on investigating the Faith has been excellent; and some of the explanatory pamphlets that are sent to the inquirer are very fine.

However, generally speaking, of the courses sent through the mail, I have yet to encounter one that has any real warmth or manifests any realization of the fact that the object is a "conversion of heart." And some of the examinations sent out to the inquirer are such masterpieces of hieroglyphics that he might well imagine he was an entrant in a quiz contest sponsored by some big company. Recently, in attempting to help someone answer the questions of one of the correspondence lessons, I realized that a good dictionary was as essential as the catechism. Why such a course should be made unduly difficult with catch-phrases along with coldish explanations is indeed strange. When one adds the lack of personal contact with an understanding priest, then he can appreciate the difficulties of a correspondence inquirer in warming up to the Faith. It is to be hoped that a new type

of course through the mail will appear before too long that stresses in every lesson the Christ-life theme, emphasizing the conversion of heart.

Our Attitude

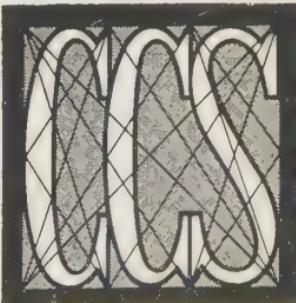
We priests will be most effective as convert makers only if we have great charity for non-Catholics. If we are all-intent on "defending the fort of the Faith," in a blustery manner, then we can very easily slide into a position of intolerance that could conceivably reach the stage of having a basis in our emotions rather than on principles. One ought to bear in mind that bigotry is an out-of-focus narrowness that produces a hostile attitude on the part of the one so afflicted. It is not too difficult to become a bigoted Catholic — and the clergy can be as vulnerable as the laity.

One should uphold Divine Truth with charity of heart. It is a help if we regard heresy as that which it is — an over-emphasis of a truth. This may appear strange to those who are inclined to regard it as being simply a denial of a truth. This overemphasis concept becomes evident, for instance, in the case of the Bible and tradition. It is true that the Bible is the inspired Word of God. Some Catholics and most Protestants eliminate tradition, and therefore get the entire picture unbalanced.



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Community Counselling Service extends to you
a happy New Year



Again, the stress of the spoken word, to the point of eliminating the Sacrifice of the Mass, has been another manifestation of such a mentality. The priest convert-maker should endeavour to "fill in the gaps" and show how the Church is a balance wheel. Certainly, then, the frame of mind that sees in non-Catholic religions "only rubbish" is, besides being erroneous, a fatal attitude for success in this apostolate.

Bishop Sheen has written a most convincing article along these lines in the publication "World Missions." It concerns the Oriental apostolate and favors the study of the religions and culture of the East on the part of the missionary to the Orient, so that he may be properly equipped to deal with the people from their point of view,

and so lead them to the feet of Christ through His Church. The same basic approach should be carried out in America. This will involve considerable reading and observation, but will fit the priest to understand the mentality of the non-Catholic whether he is someone from the "Bible belt" or one who attends a "high church" where vestments and candles are the order of the day.

We are going through a sort of "groping period" in our conversion efforts. We need to overhaul our convert-making methods. Understanding that we are endeavoring to effect with God's grace, a conversion of the soul, we will appeal to the heart as well as the mind so that the inquirer will be truly converted to live Christ in His Church.



A Strange Instrument

According to the Associated Press, a man in an Exeter pub recently tried to sell what he thought was a curious musical instrument.

He couldn't play it, but he thought that proper fingering of the little golden knobs would produce a nice tune. No sale.

But someone recognized the object as the crozier lately stolen from the palace of the Bishop of Exeter.

Six months, the judge told the man with the crozier.

How to Make Pulpit Appeals for Money

Ten simple rules

DONALD F. MILLER, C.S.S.R.

IT is probably safe to say that American Catholics are not so much offended or scandalized or weakened in their faith by the fact that pulpit appeals for money are sometimes made by their pastors, as they are by the manner in which these appeals are made. From rather wide experience and experiment in this matter, we believe that the financial burdens of all pastors will be made easier if they can be convinced that there is a right way and a wrong way to try to persuade Catholics to do their duty in supporting their parish, and if the right way is always adopted.

That appeals for parish support must sometimes be made can hardly be questioned. It is true that there are some exceptional parishes in the land in which this seems to be unnecessary. We are not speaking about extraordinary collections here, for example, for missions at home and abroad, for charity, for seminaries, etc. We are speaking about the Sunday collections that provide an adequate parish plant and support of that plant through the years.

There are, we say, some par-

ishes that have a complete physical plant—church, rectory, school, convent—in which the regular collections, without any prodding from the pastor, maintain the plant at its best. But these are exceptions. And even in some of the unusual cases there actually is need of a larger school or other facilities of the parish plant that could be provided only through special appeals.

The average pastor finds it necessary at times, however, to make known the needs of the parish plant that can be provided only by the contributions of parishioners.

In all such cases we believe that there are ten rules that should be followed by the zealous pastor. These rules represent a philosophy of money appeals based both on the right attitude the pastor should have and the nature of his listening audience.

Rule I: Never let the collecting of money appear to be the primary purpose of a pastor.

The emphasis is on the words "appear to be." Surely there is scarcely any good pastor who does not know in his own mind that his primary purpose as a pastor is to work for the salva-

Father Miller writes from St. Louis.

tion of the souls of his people, regardless of every material consideration. The danger is that he will too easily take it for granted that all his people recognize this as his primary aim, even though the material burdens of his office make him stress money as if it were his primary concern.

How does a pastor make it appear to his people that the raising of money is his primary concern? In many ways. First, by talking money too often. If almost every Sunday of the year, or every second Sunday, he hammers away at the need of more money for the parish, the people do get the impression that little else is of importance to him. Second, by neglecting doctrinal and moral instruction in favor of talking about money. People rightly complain when they say, "We never hear a sermon in our parish. Either we get a talk for money from the pulpit or no talk at all." Where such complaints are justified, the money talks usually meet with little success.

Rule II: When it is necessary to speak about parochial needs for money, let the primary spiritual purpose of the pastor be first specifically and fervently stated.

This rule is really a corollary of the first. It is a forceful way for the pastor to make known to his people that he is not primarily a collector; he is pri-

marily a spiritual father, a good shepherd, a dispenser of the means of salvation.

Let it not be said by any pastor that this should be unnecessary, or that the people should know that his only reason for asking for money is his spiritual interest in his people. It must be remembered that all Catholics are constantly subjected to slanderous statements of non-Catholics and weak Catholics that their pastors are interested only in taking their money. These slanders must be counteracted from the pulpit by direct statements to the contrary. The people must never be permitted to forget that their pastor is so conscious of his spiritual responsibility to them that he never breathes a word about money without talking about his spiritual care for all his people.

Rule III: Never ask for money or increased collection without praising the good givers.

Every parish has its generous givers, be they few or many. It is a grievous mistake for a pastor to give the impression, by the manner in which he phrases his appeals for money, that he considers all his people ungenerous and miserly. Let him begin by thanking those who have done well.

It is even important to praise all the people for what they have already done, even though it has been miserably inade-

HOW TO MAKE PULPIT APPEALS FOR MONEY

quate, before asking for increased giving. It is a principle of practical psychology that you do not make people generous by calling them misers and chiselers. Praise and thank them for past favors and they will do greater favors in the future.

Rule IV: Never ask for money without acknowledging the straitened economic circumstances of some parishioners.

There is no parish, even in so-called wealthy areas, that does not have some parishioners who are having a very hard time making ends meet. And we not only mean those who are lavishly over-living their incomes.

Compassion for the poor should be one of the marks of a good pastor. This compassion should be expressed in connection with appeals for money. Let it not be feared that too many in secure circumstances will use the pastor's expressed compassion as an excuse for evading their own duty. On the contrary, if compassion for the poor is expressed, both poor and rich will be inclined to do more for their parish.

Rule V: Never threaten non-givers with a refusal to come to their spiritual aid in need, or with such punishments as refusals to accept their children in the Catholic school.

Pastors harassed by a big debt, or in need of new parish facilities, sometimes become over-dramatic in the pulpit and

say things they do not mean. Threats like the above may come under this head. The trouble is that the people have no way of knowing that the pastor does not mean them; that he is only over-emphasizing the needs of the parish.

These threats are probably the most dangerous of all the mistakes that a pastor can make in appealing for money. They give great scandal, and they often drive poor people away from the Church, who say to themselves: "What's the use? Because I'm poor, the Church doesn't want me." Christ, Who loved the poor, will demand a terrible reckoning from priests who have occasioned such words.

Rule VI: Be humbly conscious, in asking for money, of the good life, in a material sense, that a priest has, in comparison with some of his parishioners.

The priest, we know, has to make many invisible sacrifices to be a good priest. It should not be expected that all the people will recognize these invisible sacrifices. Rather, it should be realized that the visible thing to the people is the fact that the priest has few real economic worries.

Conscious of this, the priest should always make it clear to his people, when he asks them for money, that he is asking nothing for himself. He should go farther and express gratitude

to God for the many good things he has received and re-state his determination to use them only for the welfare of his people.

Rule VII: Never use sarcasm against non-givers in asking for needed money.

Sarcasm always evokes resentment; and resentment is an unyielding obstacle to cooperation.

This does not mean that a humorous story may not be told now and then in connection with appeals for money. But it must be a story without a sting, one that makes people smile without making them feel that they are being ridiculed.

Rule VIII: Give the people authentic facts when explaining the need for a financial drive on increased collections.

If a new school or a new church, or a new rectory or convent is being built, tell the people exactly how much money the estimated or signed contract calls for. Tell them how much money is on hand, and how much will have to be borrowed. Anticipate questions that may be raised as to why the project is so expensive and explain the reasons behind the action that is being taken.

The people love to be taken into the confidence of the pastor in regard to these facts. Nothing is gained and much good will is lost by concealing them, because usually they are found out anyway, and the pas-

tor who has not explained the to his people has no defense against the gossip that makes the rounds.

Rule IX: Always relate the project for which money is being asked to the work of saving souls.

Pastors should learn much from the success that foreign missionaries have in inducing Catholics to give generous when they make appeals for money for the missions. The basic appeal of every foreign missionary is this: "Abandoned and pagan souls are being lost for lack of missionaries to bring the Gospel and the sacraments to them. We are sacrificing our homeland and our lives to bring the faith and salvation to them. Won't you help us save these abandoned souls?"

Every legitimate parish project has a real bearing on the salvation of souls. The need of a new church or school or convent or rectory can always be explained in terms of its service to the salvation of abandoned souls. Let this be explained to the people and they will always give generously.

Rule X: Before making even an announcement about the need of money in the parish, every pastor should examine his conscience on whether he is giving his people all the spiritual service possible to help them to save and sanctify their souls.

This means that the pastor will ask himself questions like these:

Have I been making sure that all the sick of the parish are well cared for?

Have I been conscientious in providing regular catechism instructions both for the children in the Catholic school, and those in other schools?

Have I established and taken an interest in appropriate societies and sodalities for my people?

Do I give my people a sufficient number of extra devotions and spiritual activities, such as missions, retreats, novenas, etc., through which they can advance in the love of God?

In some parishes that we know of, pastors, after making such an examination of conscience, have decided that they should do more for their people before asking them for more money. Some have established

an active Legion of Mary, or inaugurated the perpetual weekly novena in honor of Our Mother of Perpetual Help, or some other regular devotion. Where the motive for doing such things has been truly spiritual and selfless, succeeding drives for needed funds have turned out incredibly successful.

Of late years, some parishes have hired the services of professional fund-raisers, not for a specific drive for funds, but to help them raise the over-all level of giving in Sunday collections.

In such cases, the real spark for the success of the campaign must be set by the pastor. He has to convince workers of the need; he has to make the people aware that the cause is God's cause. He will succeed in doing so only if he keeps in mind and puts into practice all the above ten rules.



The Perfect Jansenist

The perfect Jansenist, it occurred to me, listening to a pulpit reference to that heresy and its infrequent-Communion dogma, was the old Negress in the swamp. An American monsignor told me her story. Called when a young priest to her dying-bed, he asked her when she last received the sacraments. She said: "Maybe a hundred years back."

This turned out roughly accurate. Aged at least 107 by the records, she had lived in the swamp all her life. Pascal could have written her panegyric. Motherlant could have used her for color relief in "Port Royal," a play which chilled me to the bone.—Pasquin in the London Universe.

A Dying Priest

JOHN E. LEONARD

Visit with him

THREE were about 50 priests at the funeral. Considering all the things a priest has to do and the distance he has to travel, that was an amazing representation. But then the deceased was a woman who had given a great many years of her life to Catholic causes, parochial and diocesan. The clergy were only showing their appreciation.

After the Mass, the priests were concerned about the condition of the pastor of the parish who had been hospitalized two weeks previously. In answer to their questions, they were informed that the doctors had given up hope.

"He is conscious, but it is only a matter of time. Maybe tomorrow, next week. But it will be soon."

"Too bad," they all agreed. "A good man."

A week later that pastor's death was commemorated. More than 200 priests were at the funeral. The eulogy, eloquently delivered, extolled the wonderful qualities of the deceased, remarked on the number of priests who were his friends, and enumerated his outstanding contributions to Catholicism during his career.

Father Leonard is chaplain at the motherhouse of the Sisters of St. Joseph, Brentwood, N.Y.

The accent here is on "the number of priests who were his friends." Of the 50 priests who were in his church on the eve of his death and who were genuinely interested in his welfare, not one visited the hospital to give him his priestly blessing and offer the prayers for the dying. The hospital was about 15 minutes away. Yet they and 150 more attended his funeral Mass.

This is not an exceptional incident. Priests are noted for their devotion in attending the funeral of their confreres. They are equally noted for allowing a fellow priest to suffer and die alone. It is true that at times a dying priest does not have public relations to make his condition public. But there are so many other instances — as in the case mentioned — when a goodly number of priests know but shy away from a visit:

"He wouldn't want to see me . . . It might make him nervous if I were to suddenly pop in on him . . . He's received the last sacraments. I would only be in the way."

During the war in the South Pacific, I came across a soldier obviously dying, who had a Sacred Heart badge prominently displayed on his fatigue uniform. He was unconscious. Without wasting any time I im-

mediately anointed him conditionally. When I stood up, the Protestant Regimental Chaplain, who unknown to me had been observing my actions, archly observed:

"You evidently don't have enough Catholics to take care of. That is one of my boys you just prayed over."

As he spoke, the book in his hand was open to the Episcopalian prayers for the dead. (The wearing of the Sacred Heart badge convinced him not at all.) Actually he had been waiting for the boy to die so that he could perform his ministerial duties.

Of course, the comparison is odious. We do not wait for fellow-priests to die before show-

ing our affection and devotion. We pray for them. We remember them in our Masses. We announce their names from the pulpit so that others can help them in their last hours.

We may even console ourselves with the thought that Christ died practically alone. His fellow-priests were hard to find at His death bed. They were weeping over His impending death, praying for Him, probably exhorting their friends to remember Him — when they were not denying Him.

Yet what did they have to do that was more important than being at the Cross? What do we have more important to do than being at the bedside of a fellow-priest when he is dying?



The Shield of Faith

The Christian Scientists have been under fire in England because of the death of a member of that sect who refused to procure the medical aid that would have cured him.

Which reminds me of a Belfast friend who attended a meeting in a London hall some time ago. While waiting for the meeting to open, a member of the audience was seen to wriggle his shoulders, look around him, and to appear generally restless. Finally, he jumped to his feet and called out, "Is there a Christian Scientist in the house?"

"Yes—I'm one," responded a young man.

"Oh," said the restless one. "Would you mind changing places with me? There's a ferocious draught right here where I'm sitting." — L. R. in **The Irish Digest**.

How About the Minor Orders?

J. R. BROCKMAN, S.J.

—if not married deacons

EVER since Bishop Wilhelm Van Bekkum mentioned at the Assisi conferences that permanent deacons might be the answer to the priest-shortage in many lands, Catholic writers have shown a lively interest in such a new diaconate. These deacons, coming from the ranks of married men, could

- 1) distribute Holy Communion,
- 2) baptize,
- 3) witness and record weddings,
- 4) preach and instruct the people in an official capacity by virtue of their ordination.

They would represent the Church in priestless places and link the faithful with the clergy.

The chief difficulty of adopting permanent deacons seems to be that they would be married men. Would people think that the Church is relaxing the law of priestly celibacy? If the plan did not work, would the Church find itself with a lot of married deacons who would have to be laicized later?

Such difficulties led Pope Pius XII to comment that the time is not yet ripe.

Perhaps while we wait for the

Father Brockman writes from West Baden College, West Baden Springs, Indiana.

time to ripen, the overburdened priests of many lands could help in another way — a way that avoids the difficulty of married deacons. They might be assisted, not by deacons, but by men in minor orders.

Bishop Van Bekkum suggested that catechists in the missions might be ordained lectors as part of a general restoration of the lower orders. And Father John Hofinger, S.J., ("The Case for Permanent Deacons," *Catholic Mind*, March-April, 1955) urges that any restoration of the diaconate should follow restoration of the minor orders.

The use of minor clerics presents less difficulty than the use of deacons. Minor clerics are not bound by the law of celibacy, as deacons are. If they marry, they lose their clerical standing under present law, but changing this law would be much less revolutionary than tampering with the celibacy of the major clergy.

An Honorable History

Although the minor orders are now merely the steps by which a seminarian mounts to the priesthood, they once were permanent offices and held a honored place in the life of the Church. The porter cared for the house of God. The lector read the word of God to the people.

HOW ABOUT THE MINOR ORDERS?

The exorcist used the Church's power to drive out devils. The acolyte assisted at the Sacrifice and carried the Holy Eucharist from the Pope's Mass to the pastors of the city and to the confessors of the faith in the prisons.

Porters and exorcists no longer function as such. Acolytes no longer carry the Eucharist, and acolytes and boys serve Mass. Lectors still have a place in the liturgy, but they are seldom seen outside of seminaries and monasteries. However, lectors and acolytes could be restored to their former pastoral importance and used in the modern apostolate.

Bishop Van Bekkum and Father Hofinger singled out the important catechetical work that lectors could do in mission areas. If acolytes also were restored to their former functions and importance, select minor clerics could do almost all that deacons could do in priestless places. And they could be married men with much less change in the Church's discipline than married deacons would require.

But a minor cleric give Holy Communion? Acolytes once did. Not in church, since the priests and deacons were there, but in the prisons at least (remember the story of Tarcisius). And even now, in case of grave need even a layman can give Holy Communion. The Church in the twentieth century has shown itself willing to accommodate

Eucharistic discipline to the needs of the people. An acolyte giving Holy Communion a few years ago would have been no more surprising than our present Eucharistic fast — and would now be less surprising than a married deacon.

Baptism

An acolyte cannot baptize solemnly as a deacon can. But in case of need anyone can baptize simply. It is more fitting that the minister of simple baptism be a cleric than a layman. Perhaps in certain circumstances the Church would be willing to give the minor cleric the privilege of baptizing solemnly.

Weddings are the official concern of neither deacons nor minor clerics — nor even of a priest without jurisdiction. But the Church allows marriage without a priest in cases of need. It would be better to have a cleric as a witness to record the marriage and say a prayer than to have none.

Instruction of the people is the office of all the orders. Canon 1333 directs "priests and other clerics" to help the pastor in catechetical instruction. The lector is especially ordained to bring the word of God to the people. Father Hofinger and others suggest that well-trained catechists be ordained lectors, according to the principle Bishop Van Bekkum urged at the Assisi conferences: no one

should be given a permanent position in the service of the worshiping community without a special ordination for his position.

Though solemn ceremonies might not be common in the situation for which the restored orders are envisioned, the minor cleric as well as the deacon could play an important part in them. Minor clerics may act as subdeacon at solemn Mass. The Holy Week services, even in the simple form, can use a lector. A minor cleric may chant the epistle at a simple High Mass. At any ceremonies, the *Instruction* of last September allows a "commentator" who is most fittingly a cleric.

Minor clerics, restored to their ancient functions, could do most of the things that deacons could do in priestless places. But a married minor clergy would be a less radical departure than

married deacons. We can hardly expect the Church to jump radical proposals. A more modest plan would be the ordination of qualified men to the order of lector, with the eventual raising of some to the order acolyte, followed perhaps by permission for some acolytes to give the Holy Eucharist to the faithful. Such a plan could be applied gradually. It could be arrested and suppressed without disturbance if it were unsuccessful. If it were successful, it would lead naturally to the use of permanent deacons, who would link the lower orders with the priesthood. Meanwhile much pastoral good might be accomplished by the lower orders while the advantages of permanent deacons are being debated.

Those deacons won't do the Church any good until we get them.



Not There By Accident

There's a sermon in doors. Take a closer look at the doors in your home and you will notice that their panels show, in relief, the Sign of the Cross.

That didn't happen by accident. They were deliberately constructed that way by the carpenters of medieval times. The motto of their Guild (there was one in Dublin) was our Lord's words: "I am the Door." And so it was that with set purpose they inserted His Sign in every door.

Those who followed them in the later centuries did likewise, but it is probable that they did not realize the significance of the design. — J. M. in **The Irish Digest**.

The Service of the Altar

Liturgy and rubrics

WALTER J. SCHMITZ, S.S., S.T.D.

In the September issue of *THE PRIEST*, the question was asked "whether in sung Masses the collect or 'oratio imperata pro re gravi' ordered by the bishop was to be included or omitted as in low Masses."

The answer was given that the "oratio imperata pro re gravi" was to be said at the sung Mass. Since that reply was given we find the *Canon Law Digest* (Bouscaren-O'Connor) stating that the "oratio imperata pro re gravi" is to be omitted even in sung Masses and this according to a decision of the Sacred Congregation, dated May 8, 1957. Furthermore, the universal *ordo* (1960) published in Rome, specially makes this same statement.

KISS OF PEACE

Recently at a Solemn Nuptial Mass, the subdeacon, after receiving the kiss of peace, proceeded to the bride and groom and, placing his arms on theirs, he performed the same ceremony as that prescribed for the deacon and the clergy present in the sanctuary.

Has there been any change in the ceremonial in respect to this particular ceremony at solemn nuptials lately?

Books of ceremonies call for the kiss of peace to be given to those participating in the cere-

mony and to those in choir. We have never seen any directives given for the laity concerning the kiss of peace, regardless of the Mass, whether it is a Nuptial Mass or any other celebration concerned with the Holy Sacrifice of the Mass.

HOUR FOR HOLY COMMUNION

In view of the new regulations for the Eucharistic fast, is it permissible to take Communion to the sick and aged in their homes or in the hospital in the afternoon or evening? It is understood that this means Communion of devotion and not Viaticum, *v.g.*, a person is scheduled for very early surgery in a secular hospital; can one take Communion to him at five or even nine o'clock the previous evening? There are so many opinions on this matter. Please help me settle the problem.

The Code of Canon Law provides that Holy Communion may be distributed every day but only at the hours when Mass may be said, unless there be good reason to distribute it at some other hour (Canon No. 867). We are of the opinion that Holy Communion could not be distributed to the sick as outlined in the inquiry; however, some feel that the new Eucharistic regulations

THE PRIEST

would justify the distribution of Holy Communion to the sick as outlined in the question. There is no question of *Viaticum* in the case suggested by our inquirer.

DOMESTIC ORATORY

We are planning a new chapel in our convent and we wonder about the regulations concerning the location of a bedroom over the altar.

"The rule of the common law, as is well known, forbids a bedroom to be situated above oratories, and some commentators apply it even to the private or domestic oratory, since the same reasons of reverence exist. On the other hand, the domestic or private oratory is usually, of its nature, situated in one of the rooms of a house; it is lacking the permanence of other oratories and one would not expect quite the same rigidity in interpreting the law which most certainly applies even to a semi-public oratory." (Priests' Problems, Mahoney)

MASS STIPENDS

In the past years the ordinary offering for High Mass was \$5.00 in a certain parish. Over the years many such Masses have accumulated. It has been suggested by a priest that such Masses could be said, in order thereby to relieve the backlog. Can you tell me if it would be permissible to say (not sing) these Masses, for example, on

my day off or during my vacation?

Recently we had a synod in the diocese and the established offering for Masses is High Mass \$10.00; announced low Mass, \$5.00 and unannounced low Mass, \$2.00. I am of the opinion that if I can sing the Mass, I should; otherwise may still say it and accept the \$5.00 stipend.

We are of the opinion that the offering of \$5.00 was given specifically for a sung Mass and the donor does not have his request satisfied by the celebrant offering a low Mass, regardless of the synodal regulations. If the local priests cannot take care of these obligations, there are many missionaries who will be happy to accept this backlog of stipends.

It is well to remind ourselves of the law concerning the accumulation of Mass stipends. Ordinarily we are not to accept stipends in excess of one year, unless the donor of the stipends has allowed longer time for satisfying the obligation.

LUNETTE CASE

Should the gilt case which holds the luna, which in turn contains the Blessed Sacrament for Benediction, have a lined cover over it, as is customary on the ciborium when containing the Blessed Sacrament?

According to the Code of Canon Law, the ciborium

THE SERVICE OF THE ALTAR

covered with a white silk veil, not a linen veil. Basing the reason on the fact that the Ciborium containing the Blessed Sacrament is covered with a veil, some authors and rubricians hold that the lunette case or custodial should likewise be covered with a white silk cover.

PROPER DRESS

Should a Papal Chamberlain when assisting at a marriage between a Catholic and non-Catholic wear his choir dress? In view of the Church's law to reduce any solemnity or grandeur etc., the purple seems contra legem . . .

For mixed marriages we are instructed to wear the cassock or house dress or even street clothes (civilian dress). Such being the regulation, then choir dress is out of order.

DOSSAL AND ANTEPENDIUM MATERIALS

Is it permissible to use material made of fibre-glass for the riddels, dossal and antependium? We wish to be sure, as we are replacing items with fibreglass if it is allowed.

Monsignor Collins states that the material for the antependium is not prescribed. He makes no recommendations for the type of material to be used for the dossal and riddels. Since this material is of rather recent origin and since there have been no positive directives about the type of material required for these various items,

we see no objection to the use of fibreglass for the dossal, riddels, or antependium.

WEARING THE STOLE

The priest in cassock and surplice leads the rosary but is not going to follow it with Benediction of the Blessed Sacrament. Does he wear a stole?

The same situation as above, but before the Blessed Sacrament exposed; does he wear the stole?

In the first instance it is not necessary to wear the stole; in the second case, it is more proper to wear the stole in the presence of the Blessed Sacrament exposed, but not strictly required.

ELECTRIC SANCTUARY LAMP

Is there any justification for an electric sanctuary lamp, an electric light bulb burning instead of the candle or olive oil? What is the prescribed color of the lamp?

The Code of Canon Law prescribes that olive oil or a beeswax candle be used in the sanctuary lamp. The color of the lamp is not prescribed but red or green colored glass may be permitted. Many of the authors recommend white or clear glass.

Where it is very difficult and almost impossible to secure olive oil or beeswax candles, the Ordinary of the place may permit the use of an electric light in the sanctuary lamp.

When Relics 'Compete'

V. REV. PAUL R. COYLE, J.C.D.

The Code of Canon Law

CAN you tell me anything about the authenticity of the Sacred Shroud of Turin? What is to be done about contradictory claims of authenticity?

Chevalier has unearthed documents regarding the early history of that famous relic known as the Sacred Shroud of Turin, and has presented strong proofs that the relic at Turin is not the real Shroud in which the Body of Christ was wrapped in the sepulchre. One of the documents is a brief of Clement V, issued on January 6, 1390, and it quotes the Pope as taking a unique attitude in regard to the famous relic. An early bishop had forbidden all priests to say anything about the Holy Shroud in their sermons to the people, and forbidden its exposition to the faithful under pain of excommunication. The case was appealed to Rome, and the Holy Father reversed all previous restrictions against the exposition of the Shroud and imposed *silentium perpetuum* on the bishop as regards such severe prohibitions. The Shroud could be exposed, he said, but the cleric who held it was commanded to say in a loud and intelligible voice that this thing was not the real Shroud, but only a picture or a representation of the authentic one.

Here is a strikingly good instance of the Church attitude toward ancient relics. Their primary purpose is the furtherance of religion and religious practices. Their objective verity is not essential for true acts of devotion, and if they are fit and worthy, they can be used in representations or images of the saints, so long as they are not represented as being real or authentic.

It goes without saying that contradictory relics are never to be authenticated or approved. It does not require any profound erudition to agree with Mabillon maintaining that there are two heads of St. John the Baptist, only one of them can be authentic. Toleration of such ridiculous extremes will be sure to earn opprobrium and derision for the whole Church and any possible advantage which could follow from devotions to such contradictory relics would be completely outweighed by the ridiculous inconsistency of ecclesiastical officials.

The exact procedure which must be followed by an Ordinary who has been asked to approve or authenticate a relic which another place already claims to have in its possession is not outlined in detail in any book of Church law or procedure.

WHEN RELICS 'COMPETE'

ies — probably for the reason that the Holy See leaves the whole handling of such matters to the religious instincts of reverence and tact in every Ordinary. Rather than authenticate or approve any such relic which contradicts one already in existence, the Ordinary ought to remit the whole case, with all its details, to the Congregation of Rites, since that is the proper forum for the settlement of all exceptional doubts of this nature. The jurisdiction formerly enjoyed by the Congregation for the care of Relics has now been committed to this part of the Roman Curia, ever since the constitution of Pius X in 1908.

Ordinaries possessed the fullest powers in times past, conditioned only upon their unbiased judgments concerning the reliability of the relics and their fitness for public devotions. Not always was there seeming uniformity of practise, even in the decisions of the Congregation of Rites. A decision in 1696 advised the Ordinary to use his right to authenticate relics which lacked documents, while another reply in 1892 barred from public veneration other relics, though they appeared to be in a somewhat similar condition. The rule to follow was not always easily defined in the past, but the law of the Code simplifies all procedure by giving the Ordinary the right to approve or reject, after examination, any undocumented relic. This power must

be used with caution, however, so that there will be no desecration of a true relic or veneration of a false one.

All writers are ready to admit that the authentication of any relic is a difficult task, especially when the relic is ancient. It remained for Barbier de Montault to advance claims and views which even his sincerest admirers hesitated to accept. As a student of archeology and antiquity, he published six articles in the *Revue de l'Art Chretienne*, in order to present his reasons for attributing authenticity to relics of Saint Cecilia at the Cathedral in Albi. He went so far as to say that the verification of relics has now become "... a precise science, after an experience of many centuries, with fixed principles, certain rules and a rigorous method. Thanks to this science, the study of the sacred remains of those honored in the Church with public cult has become simple and easy."

(*"Sacred Relics,"* Dooley, p. 90)

TRUSTEEISM

I have heard much about the abuses of the lay trustee system concerning church property. Can you tell me something of how this developed?

At the beginning of the nineteenth century most of the property of the Church in the United States was held or administered by the lay trustees.

THE PRIEST

The reason is not difficult to understand. On the one hand, small communities of Catholics being without the services of resident priests would build their own churches and then endeavor to secure priests to visit their places as missionaries; these people naturally had to take care of their church property in the absence of the missionaries. On the other hand, many of the Catholics in the United States were from countries in continental Europe where church property was administered by the Fabriques, and these were insistent on having their old-world customs introduced in America; they did not understand that in their native land the attitude of the civil law toward the peculiar constitution of the Church was well settled, while in America it had yet to be determined.

Again the Catholic people who were but a small minority were surrounded by Protestant sects organized on a basis of lay control with a clergy that was removable at the will of the people. The law naturally growing out of the customs of the majority, permitted congregations to hold property, but insisted that the trustees be elected by the people. Archbishop Carroll, wishing where possible to harmonize the administration of church affairs with the American principle of democracy, instituted the system of lay trustees in Catholic congrega-

tions, and other bishops followed his example.

For nearly half a century after the establishment of lay trusteeship, the Church in the United States was harassed by internal dissensions which greatly impeded the progress of the faith and sometimes threatened to sever entire communities from the body of the faithful. Trustees, not content with merely sharing in the administration of temporal affairs, attempted to dictate to priests and bishops in matters spiritual. They refused to accept the services of lawfully appointed priests and insisted on retaining priests of their own choice. Sometimes, unfortunately, encouraged by the latter. In many instances their quarrels were carried to the civil courts and sometimes even to Rome.

As early as 1822, the Holy See undertook to condemn the abuses of the trustee system, pointing out that the bishops, by divine appointment, preside over their respective churches and cannot be excluded from the care, superintendence and administration of church property. The Holy See did not condemn the system itself, nor did it direct the bishops to assume entire control. It merely pointed out the faults of the system and laid down certain regulations that were to be followed in the future in order to protect the interest of the Church.

In spite of the efforts of the

Holy See to secure peace, the trouble continued, and it became evident to the bishops that more drastic methods were necessary. In 1829 the First Provincial Council of Baltimore herefore enacted the following decree:

"Since lay trustees have too often abused the power given them by the civil law to the great detriment of religion and not without scandal to the faithful, we very greatly desire that in the future no church shall be built or consecrated, unless it shall have been as-

signed by written instrument to the bishop in whose diocese it is to be built, wherever this can be done . . ."

This decree was immediately carried out, and was virtually incorporated in most of the diocesan statutes of that period.

The result of this method of tenure was beneficial on the whole, and the Church, no longer hampered by the trustee system, made great progress under the leadership of a zealous episcopal body.

("Parochial Property," Bartlett, p. 56)



Hunter and Hunted

Chesterton's Father Brown and Flambeau, if they had real existence outside the minds of their creator and his readers, would relish reports from Rome that S.S. Colonel Herbert Kappler, Nazi police chief in Rome in World War II, has been received into the Church by the priest who helped thousands of war prisoners to escape from his clutches.

The priest is Monsignor O'Flaherty, an official at the Holy Office. He became almost a legendary figure during the war, sheltering escaped prisoners, assisting them to get away from Rome, constantly on the alert, as a wanted man, to avoid capture by the Gestapo.

Herbert Kappler made many efforts to trap Msgr. O'Flaherty, but always was outwitted. After the war, he was tried for war crimes and sentenced to life imprisonment.

Principally in evidence against him was the mass murder of 350 people, including a priest, as a reprisal for attacks on German troops by members of the Italian resistance movement. The sentence is being served at Gaeta, halfway between Rome and Naples.

When Kappler went to prison, the hunted monsignor, without knowing it, became the hunter. He sent food parcels and books to the prisoner, offered to visit him. The prisoner, a declared pagan, asked finally to be instructed. — *The Universe*.

BOOK REVIEWS

Modern Gloom and Christian Hope

by Hilda Graef

Regnery, Chicago, 1959, pp. 144, \$3.50

To say that you understand that a man is crazy is not the same as to say that you understand his craziness or that you understand him. To say that Hilda Graef has made Existentialism and the Existentialists understandable would be wrong; but to say that she made clear the incomprehensibility and absurdity of Existentialism is to say that she has accomplished a work that for the student or even the casual reader of contemporary literature has long needed accomplishment.

Modern Gloom and Christian Hope is an essay on Existentialism. It may not be so profound as Maritain's *Existence and the Existential* nor so "fair" as the relevant pages in Nicholl's *Recent Thought in Focus*, but for the non-specialist in philosophy it is a boon.

Hilda Graef's thesis is that Existentialism had its beginnings as an emotional reaction against the dilemmas of life, a reaction involving a rejection of reason. Later, faith and hope were also rejected. This immature petulance has feathered into a "philosophic" pose and has infected much of twentieth-century European and American literature. Writers who reject reason and hope must perforce exhibit absurdity and despair. Their characters must act out the pessimism of their creators. And in

a world with as little faith as ours absurdity and despair have come, at least in literature, motif of living and being.

This literary atmosphere poisoned even writers who are regarded as champions of Catholicism. Miss Graef does a commendable expose of such writers Sartre, Camus, Anouilh, Simone Beauvois, Francois Sagan, borne, and Colin Wilson. She does herself on the Catholic Mauriac and Graham Greene; one she charges with Jansenism, the other with Lutheranism. "I indeed," she says, "a hopeless, existential' world that Graham Greene depicts — and grace comes somewhere from outside and snatches you out of it."

The depicators of "a hopeless, existential world" have purchased their paints at the stores of existentialist "philosophers." Miss Graef does a neat job of summarizing the plots or plotlessness of novelists, and she does a neat job of summarizing the teaching of Kierkegaard, Heidegger, and the Catholic, Gabriel Marcel. She is unhappy about both novelists and philosophers, but she finds cause to rejoice in the poets, Claudel and T. S. Eliot, whom she regards as more Catholic in outlook than Greene.

We may or may not agree with Miss Graef on either side of her criticisms, but we must concede that she writes understandingly, summarizes succinctly, and presses opinions unequivocally. She is at her best in the last chapter.

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ter of the book, where she emphasizes the theological virtue of hope as the answer to the philosophic pose of despair. — Vincent M. Eaton, S.S., St. Charles' College, Catonsville, Md.

The Story of the Hospitallers of Saint John of God by Norbert McMahon

The Newman Press, Westminster, Md., 1959, 194 pp., \$3.50

T would seem to be an established custom that every Order should have its history written. The Hospitallers are no exception.

To all appearances this is an ordinary book, with its 194 pages, its regular size, its jacket design of a Hospitaller Brother carrying a sick boy, but the history contained herein is far from ordinary.

The Hospitallers were formed in the late sixteenth century in Granada by the humble Portuguese Saint John of God. The Order was to supply medical care to the poor. From Spain it spread to Italy, France, Germany, Austria, Poland, and Portugal. Then catastrophe struck. Starting with the French Revolution, the Hospitallers were wiped out from country to country by the various anti-religious movements of the nineteenth century.

Miraculously the Order has revived from almost nothing to a new vitality. In less than a hundred years it has almost reached the peak of 2,731 religious Brothers it enjoyed prior to the French Revolution.

The Hospitallers are known and loved all over the world, with their singularly Christlike apostolic

late of caring for the sick. In the United States they staff four hospitals.

The Story of the Hospitallers is competently written: Brother Norbert knows his Order's history and presents it attractively.

The general reader will be amazed at the modernity of the medical treatments used by the Hospitaller Brothers four centuries ago. *The Story of the Hospitallers of St. John of God* is a fitting tribute to an Order which has done much for medical science. — Don B. Ginder, Poland, Ohio.

My Father's Business

by Abbé Michonneau

Herder & Herder, New York, 1959
pp. 156. \$2.95

T is not easy to sum up a book like Abbé Michonneau's, for it is in itself the summary of a lifetime's wisdom. It is a book for thinkers, but not for theorists. The thinking is deep but not abstract, for it comes as a response to live situations. The many pointed remarks that hit the nail right on the head show the depth of thought. Nobody can write that way who does not have a wide outlook; he must have carefully weighed many pros and cons.

The original French title, *Le Cure*, tells more definitely than the English title, the subject matter. The book deals specifically with the *parish priest*, where he comes from, what goes into being a good pastor, what his work is and should be, how to understand him.

Chapter 2 gives a history of the development of parishes and the

Book Reviews

priestly ministry. It was written by a specialist in this field. This chapter, especially since its technicality may discourage a lay reader, might better be used as an appendix. Though the book is most suitable for priests, lay readers will find that it gives them a new insight into a parish priest's life and problems, and will likely enjoy the process.

Here are some random samples of the pithy remarks that abound throughout: "We always have to be sufficiently well nourished in the spiritual sphere to have the strength to overcome the restrictions that the past tends to lay upon us." p. 62.

"A parish priest often has to be unpleasant if he is eager to preach truth and justice." p. 71.

"So often the truth may have no effect on people because it is wholly unrelated, in its expression, to their lives." p. 86.

For tying much up into a neat little bundle of words, consider this summary of life: "Little by little, we find the bold young man growing a little less bold, and someone who once lived in the future starts to live in the past." p. 151.

Or consider the description of the changing boundaries of parochial activity: "In the middle ages, for instance, the faithful lived inside Christianity, as within a strongly walled castle, protected against the Moors, Saracens and others who might threaten from without. But in our time faithful and pagans are all mixed up together, sharing the same human obligations, and directly one and

the same society on equal terms." p. 67.

So many points are touched that you are bound to find the treatment of some too short. It seems especially that more could be said on confession and the other sacraments.

Abbé Michonneau is a man who dashes complacency to the ground. He presents a picture of a parish priest and his work that is based on what might be called total concepts. The total concept of the parish includes every individual in the area, the backsliders, the indifferent, the rebellious, the unbaptized, as well as the steady Catholic. The parish priest's work is not done till all are following Christ with fervor. This concept of Catholic Law comes alive and insistent. No matter how much the parish priest has sown and reaped, there is usually a vast field right under his nose still to be cultivated. The Father's business is never done.

Abbé Michonneau does not unmention various virtues in the conventional way, but includes them as proceeding from the priest's total dedication. For example there is a grand lesson of humility in the action of the priest who retires and lets one more capable take over. This is particularly so when it is suggested that the news of his death in retirement will call for the remark: "Good heavens, I should have thought that he'd die years ago."

Here is a searching light on priests in parish work, to use the examination of conscience and spotting news paths for apostolic work. — Christopher Renge, O.F.M.Cap., St. Louis.

Correspondence

Continued from page 994

In outskirts of city proper, but not far away (a few miles).

3. Brother Director, Hammond Hall, Gloucester, Mass.

It is along the seashore.

4. Also, of course, the Fraternite Sacerdotale, mentioned in previous paragraph, p. 704.

Notes: For 1. Just phoned a Sister of St. Joan of Arc (at St. Anne's Rectory, Lawrence, Mass.) to confirm my information.

For 2. Modern, large institution. Monsignor Martel, very proficient in English, is a resident.

For 1. and 2. it may be that the priests are of French extraction. Some know and speak English.

Charles J. Bedard, S.M.
St. Theresa's Church
Methuen, Mass.

In Praise of Woman

wish to congratulate you for having carried that excellent and timely article on "What is a Sister?" in the October issue of *THE PRIEST*. Certainly the Sisters deserve this pat on the back more than just once. It seems a pity that some (I dare say, few) priests are not always aware of their dignity as brides of Christ. Any priest who may be tempted to play superman in his dealings with Sisters, ought to read *The Eternal Woman* by Gertrude von le Fort (Bruce), or *The Natural Superiority of Women* by Ashley Montagu (Macmillan). He might realize that woman according to Gen. 1,27 is as

much an image of God as man, and in some respects even more so. All Mariology is predicated on the acceptance of this fundamental truth. Let us hope that the disgraceful remarks of one of your correspondents in the August issue, in regard to Mrs. Armstrong's splendid article, are but a rare case of spiritual blindness on the part of a priest who seems to have forgotten that he, too, is the offspring of a mother.

Another Wisconsin Priest

Pastor Comments on Recent Issues

FOR some time I have been thinking that someone should write an article on "The Pastoral Care of Prominent People" pointing out that because of the wide spreading (through news media) these days of what people say, our prominent Catholics should be coached a bit so as not to give scandal. After reading your October issue I think it better that someone concentrate on teaching priests how to write with one eye on the possible scandal coming from their "currente corona."

Quoad "Regementation": Certainly there is something lacking in seminary training when an assistant writes with no indication at all that he is talking to a Monsignor who no matter what the merits of his proposition has offered the Holy Sacrifice of the Mass many more times, has administered the sacraments a long time before the assistant was ever ordained. The Bible tells us, "In

Correspondence

the presence of princes keep silence." A decent respect for the amenities of our clerical state should make us all speak with the utmost reverence of even a senior in our ordination class; veiled contempt for an older priest is scandalous no matter how much the provocation.

Quoad "Femme Fatale": A priest writing with the ingrained habit of mind for a clerical magazine may be pardoned for a bit of gruff talk. After all THE PRIEST or any clerical magazine should be a bit of a barracks for us and if one does forget that nothing is sacred these days the rest of us should remember that very few dioceses in this country would amount to much if it were not for the type of priest who took the lady over the coals.

When the editors of THE PRIEST permitted the letter to be printed in the first place, they by that act gave indication that this was "inter nos" a bit of clerical exuberance understandable in celebates without being condoned. It is scandalous to make an issue out of it.

Finally, the editors are not to be excused from scandal in printing the letter of the aggrieved husband. A nice letter of explanation to him would have sufficed. To a good layman, as he undoubtedly is, as the years go on the printed words will disturb him even though he was in the right. A layman correcting priests in public not only injures the "esprit de corps," but worse affects what another French word so well expresses, the "spirituel."

Through force of habit I can't

help but end this fervorino with a little vegetarianism; "Let us keep before us all the advice of an old Priest. "Don't touch a priest." Need I emphasize that this should apply particularly to female hands?

Priests are prominent people—the ordinary rules do not apply to them. Clerics and lay people who had a lot of faults in the old days never got that and we have the fine church we have today. Now that it is popular, as Father Martindale once said, "The net is catching a lot of queer fish." Old priests were once called "gentlemen" when in actuality many of them were anything but that. It is clear that today when most of us are definitely gentlemen the priesthood we all share is receding in the background.

Sincerely,
Thomas Regis Murphy
Waynesburg, Pa.

Organist Available

COULD I trouble you to assist me with pertinent information: I am a laborer in the field of Gregorian Chant, with nearly four decades of teaching and further studies on the Chant included in my work. My last book is now in the process of publication, but I do not plan to write any more books on the subject, having arrived at the completion of the material I feel responsible for effecting. I also do not believe that it is necessary for me to continue the missionary work which I have had the privilege of accomplishing in five countries of the world during the past decades.

Correspondence

What I should like to do now is to assist a priest in some part of the country who follows the liturgical calendar (not *daily* Requiem Masses), in providing the Chant proper to the daily Mass. It would be possible for me to sing this alone until such time as I might have the opportunity to train other singers. This is not a matter of "looking for a job," but rather an idealistic plan whereby I might offer the services of my rich experience and background to the daily Sacrifice.

Sincerely yours,

Marie Pierik
1157 Ocean Avenue
New London, Conn.

(Editor's Note: Miss Pierik is nationally known as an authority on plainchant.—R. G.)

Disputes "G.J.G." on Revelations

DEAR "G.J.G." —

Who you are I do not know. Are you a Cardinal, Archbishop, Bishop, or an ordinary priest as I am? I read your story about "Private Revelations and Prudence."

Since you are very likely a very busy man, you would not be much interested in my pious prattle. I do not agree with some of the things you say.

What would you say if I were to tell you that I know a woman in a city 1760 miles from where I am living who hears the angels sing all the time when she is awake. They sing the most beauti-

ful songs. When she writes to me they always sing "Holy God, We Praise Thy Name." Of course, she says she does not know why they sing this song for me.

Another woman in the same city took down dictation from our Blessed Mother. It would fill a small volume. Once, after such dictation, I stood near her and heard music coming out of her head. Instead of listening for a while, I said "I hear music." Then it stopped.

This same lady receiving this dictation was told that I should come to this city. She said, "I do not know the man." The voice said, "Call a certain party on the line. She will tell you who he is." She did. A letter arrived. I was ordered to come to this city. I have not a word left of all the information I received. I burned it all. It was all private. This is just a smithereen.

Do private revelations come to Bishops, priests, or to whom? — e.g. La Salette, Lourdes, Fatima...

What might happen in 1960? I have no idea. I am not worrying about it. I am one of those firmly convinced that something is in the offing. We are not going on the way we have been going. As a parish priest for many years, I stood in front of the people. The last few years, I have been a retired priest. I am now kneeling and sitting behind the people in the local church and have learned a few things.

Time will tell the story.

Sincerely in Christ,
W.J.R.
Florida

Correspondence

Cardinal Newman's Stations

N the July, 1959 issue of **THE PRIEST**, in the Correspondence section, a parish priest from Maryland writes about the Stations of St. Alphonsus and asks for suggestions on other prayers that might be used in saying the stations.

The good Father might find a refreshing change in the use of Cardinal Newman's Stations as given in:

Heart to Heart: A Cardinal Newman Prayerbook compiled and edited by Daniel M. O'Connell, S.J. Published by America Press, New York, 1938.

In this book he will find two sets of stations written by Cardinal Newman, one set begins at p. 72 and goes to p. 89; and the other on p. 90 going to p. 101. When I have used these on days of recollection, especially to women, they come and ask "Wherever did you get those wonderful new stations." They like them very much. Perhaps the good Father may find some help from the Cardinal.

I think this *Cardinal Newman Prayerbook* would make a fine Image Book. I have mentioned this to John Delaney of the Image Books.

Again may I thank you both for your kindness in sending **THE PRIEST** to us and the Retreat House. We have it in a very prominent place and they take copies away with them and I am sure you have gotten subscriptions through us. I have the Secular Institute priests on Retreat here this week,

24 strong; their Father General is here and he was greatly pleased with the fine coverage you have given the Institute of the Society of the Heart of Jesus. Keep the good work. I always look forward to a new issue of **THE PRIEST**; it is exciting reading and I mean exciting.

With all good wishes, as ever,

Sincerely yours in Christ,
William J. Schlaerth, S.J.
Auriesville, New York

A Rest Home For Priests

N the September issue of **THE PRIEST**, page 704, a priest inquires for a Rest Home.

We have a spacious Rest Home at Signal Mountain, Tennessee and over the years, many priests have made their home here with the Alexian Brothers. Many more have spent vacations here as well as others who needed a place for prolonged rest or convalescence from illness.

Gladly will we send our literature rates to any elderly priest needing a permanent home where medical and nursing care is available, if desired, in his latter days. The Alexian Brothers conduct hospitals and are Registered Nurses.

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Yours in Christ's service,

Brother Vincent, C.F.A.
Rector
Alexian Brothers Rest Home
Signal Mountain, Tenn.

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THE VICTORIAN

Our Lady of Victory Homes
LACKAWANNA 18, N.Y.

Correspondence

For Discussion at the Coming Council

THE Ordinaries of the world have been asked by the Holy See to discuss with their clergy matters suitable for development at the forthcoming Ecumenical Council. At the invitation of my own bishop, I have given the matter devout consideration with results as follows:

I am convinced that the closer the Church gets to the discipline of the Apostolic Church, the closer we will be to the turning point in the Protestant Revolt.

Hence, I believe that the Ecumenical Council can be the turning point in the Protestant Revolt if drastic measures are taken to prove to Protestant leaders that the authority of the Church is reasonable.

I believe the Church should re-examine *all* of her disciplinary laws and in as far as possible *return* to the simple authority exercised during the early ages of the Church.

Under present conditions it is almost impossible for Protestant ministers to receive the gift of Catholic Faith. They consider some of the discipline of the Church to be an insult to their way of life. Too many man-made stumbling blocks are put in their way, e.g.

1. Most Protestant ministers can see no Christian charity in the Church's attitude towards them. For us to ignore them is uncharitable.

2. "To dig I am not able and to beg I am ashamed." Protestant ministers must leave "God's Work" if they become Catholics, because they are married. Perhaps the

Church should permit convert ministers to become married deacons, or, still better, married priests. The Church's beautiful flower of celibacy is not so beautiful in the eyes of those outside the Church. Perhaps the Church should go back to St. Paul's *recommendation* of celibacy for the secular clergy instead of demanding it.

3. If the Church continues to demand the use of Latin in the liturgy, a convert minister who would want to be ordained would have to study Latin when he is already burdened with the study of theology, etc. Ministers find it very difficult to see the necessity of using Latin when the early Church found it necessary to put *all* the Liturgy in the vernacular.

I believe a stiff course in Latin should be given to all our seminarians except convert ministers and belated vocations. A priest saying his Office and the Mass in his mother tongue receives greater spiritual satisfaction, is not distracted so easily, and is in less danger of rushing through these liturgical ceremonies.

Our lay people are waiting patiently for the vernacular. I hope and pray that we will soon get the vernacular in *all* of the liturgy, especially in its most important parts. Latin played an important role in the Church's history, but with modern methods of communication and transportation the advantages of the vernacular are greater.

4. Are we manufacturing and multiplying mortal sins with our laws of the Church, somewhat like the Scribes and Pharisees of old? Is it wise to bind people under

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Correspondence

pain of mortal sin with Church precepts, or would it be wiser to bind them under pain of deliberate venial sin? What did the early Church do in this matter?

Our beloved Pope John XXIII wants the Ecumenical Council to study these problems with humility and charity. It is in this spirit that I respectfully submit the above ideas for the prayerful consideration of the Ecumenical Council.

Wilbert Staudenmaier
R. 1, Aurora
Iron Mountain, Michigan

Seeks Information

I have been reading various columns in Catholic periodicals for

quite some time. Would you please give me some information as regards the following:

1. In detail, please explain whether or not a priest is within his rights to refuse to give out baptismal, first-communion, and confirmation certificates to one who is to be married or has another need for them. In this particular case it is the first marriage for both partners and both are Catholic families. However, it should be mentioned that the partner involved lives in one parish boundary but has attended all functions in a neighboring parish since her parents did so when she was a very small child and the whole family still does.

2. Also, has a priest the right to ask for a certain set fee for

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Correspondence

giving such information? This was never a practice or custom and we do not understand. Is one obligated to pay?

3. Does a parish priest have the privilege of withholding such certificates for the reason that the parties involved have not shown interest in working projects, such as labor to save money on remodeling, etc.?

4. Are there any reasons why a priest should not baptize a baby when the parents are financially unable to make a large donation toward a parish fund?

Your answers will be awaited with much interest, since we have some controversy on the above questions. Thank you.

Name withheld
Michigan

Recommended Reading

I wish that every priest in the country could read the new book, *Our Emotions and Our Moods*, by a leading priest psychologist of our country, Father Alfred Martin, O.F.M. It would help us be more effective in treating the increasing nervous breakdowns among our parishioners and more wise in our decisions as to whom to send and whom not to send to a psychiatrist.

In order to increase the interest of my confreres who will read this, the first letter I have ever written to a sacerdotal journal, I would like to quote from the book:

On nervous breakdowns, real and otherwise, being normal to

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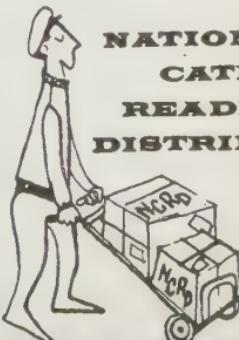
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most men: "Sooner or later in a lifetime, almost everyone has, or thinks he has a nervous breakdown. Generally of a passing nature, it offers a hard time to its victim and his associates while it lasts. It is the bane of our civilization; it is the product of our civilization."

On most people not needing long psychoanalysis: "Nor can a past experience, however horrid, produce a present breakdown. Many psychiatrists, following Freud, seek to place the cause of a breakdown in the dim past. This is nonsense. The long drawn out, expensive, humiliating process of psychoanalysis, with its 'deep therapy,' its 'free association,' its efforts to re-awaken memories that should stay dead, is a waste of time and money. It is hunting for the trouble in the wrong place. The true cause of every breakdown is some recent experience."

Mental Cruelty

On mental cruelty of others being a frequent cause of nervous breakdowns: "Man does not live on material food alone; the human spirit also has its needs and hungers. In our world today these are often harder to satisfy than the wants of the body. We need to be important, to be loved, to be wanted, to be praised, to be admired. A large part of our population is spiritually and psychologically starved. They can't remember when last they really enjoyed themselves, when last some one's eyes lit up at their approach, or when last they received a compliment. A sustained period of this kind of starvation does to the spirit exactly what lack of food

does to the body—it simulates sease."

On the importance of elevation in place of deflation as a cure: "By and by the hunger for kindness and appreciation disappears and symptoms of all sorts of mental ailments start to appear. Eventually, everybody says: you ought to see a psychiatrist. Although probably the biggest part of the average mental doctor's clientele is in this group, all the psychiatrists in the world cannot cure this condition. What is needed here is food; meat for the ego, the potatoes and vegetables of accomplishment and success, the milk of human kindness, and the dessert of pleasant recreation. We are not prepared to tell here how and where these are obtainable; the sad thing is that in our land of plenty and prosperity, they are the rarest commodities. All we can say here is that when abnormal states of mind or questionable conduct are obviously the result of such starvation, the solution lies in seeking food, not professional help. It is amazing to see the amount of recovery that a little compliment, or a passing success, or a really pleasant hour can accomplish."

The Mental Hospital

On most who spend a few weeks in a mental hospital not being mentally ill: "An area where the help of the psychiatrist is indicated and where it may be productive of much good is in situations where the skein of life has become too intense. No mental sickness is involved, there need be no impairment to sanity or intelligence."

On the need to educate confused

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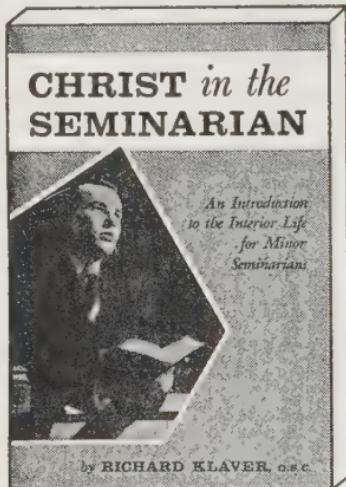
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people who are intolerant: "So day society is going to learn the world must be adjusted these people, and not they to world. We do it with the physically handicapped, why not the mentally?"

On those whose only problem overload being able to be their own doctor by getting out from under "it": "A condition where the aid of a psychiatrist is seemingly indicated, but where it absolutely useless, is in cases overload."

My interest in promoting this excellent book of Father Martin twofold: (1) I help as chaplain our Texas State Asylum; (2) having made a detailed study of the subject, I am appalled at the misguidance of some of my fellow priests and at the practice of some of sending everyone to a psychiatrist.

John O'Rourke
P. O. Box 2098
Wichita Falls, Texas

The Eucharistic Fast

IN one of the recent issues of THE PRIEST, the question of the new rules about fasting before Communion was discussed. May I put my poor oar in before the situation gets beyond control? The consensus of opinion seems to be that the three hours and one hour must be considered exactly that fifty-nine minutes and thirty seconds would not do; also that there must be no "parvum matutiae" or whatever the term should be — not one drop of tea or coffee or particle of food.

Now my problem is this: h

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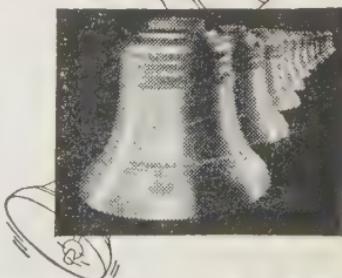
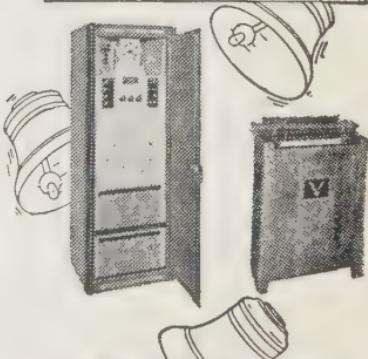
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am I to know when the three hours are up when I don't have a watch, or how are my people to know exactly when they cannot tell time and have to walk two hours or more to get to Mass on Sunday? There seems to be some question about how many people in the world go to bed hungry: you should think there are at least many people in the world who can't tell time correctly.

It's easy enough for theologians in their seminaries and universities to say three hours to the minute, even to the second: they have watches that are exact, they have radios that give a time check, and if either of these operates they can call LA 2666 or whatever number the local exchange has, and get the exact time.

How Much?

The clock on many a mission station is a stick in the ground outside the missionaries' house. When it doesn't cast a shadow it's noon, or it's cloudy. Watches have a habit of going haywire out in the bush. Radios are an expensive luxury and are, more often than not, out of order for months at a time. But whether they work or not they are strictly limited to the missionaries. In this part of New Guinea we have over a hundred thousand Catholics; probably only a thousand of them have watches and probably one hundred of them can tell time and perhaps a dozen or so would be able to tell you what is meant by exactly three hours and one hour and no minute less.

As to the question of the amount of food and drink, as you theologian puts it, the law must be interpreted the same as the

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previous law; but when the fast was from midnight, a single drop of liquid or the tiniest morsel of food would break the fast.

When you have running hot and cold water, plenty of soap and towels, and the nuns and excellent housekeepers to see that everything is spotless, okay; but you can talk to almost any missionary in New Guinea, and I'm quite sure the same holds good in other primitive and even not primitive countries; the crockery and the cutlery are not always spotless, and you may very thirstily pour yourself a nice cup of cold water fifteen minutes before Mass and find yourself drinking water with a distinctly tea or coffee taste to it — and please don't come back with the reply, "Well, couldn't you tell just looking in the cup that it wasn't pure water?" — because the answer is very definitely "no" in many cases. Our "aqua pura" very often has a distinctly murky color.

When this can happen to the clergy here, can you imagine what happens in the native villages, where the one coconut shell does for the whole family and for all drinks? Have you ever tried to clean a coconut shell?

I submit this with a plea for understanding for those of us who suffer the heat and the burdens of the day, that we may receive some consideration when these things are being considered. It is quite simple to answer, "Always be sure and leave yourself plenty of margin for error." But why should we who suffer more from hunger and thirst than you do have to fast an extra half hour because we are not equipped with

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Before He went back to heaven He established His Church and breathed life into it, His life through the Holy Spirit. And on Pentecost the Church, His Mystical Body, moved, sat up, and rubbed its eyes, and then knelt down to begin its day which was not to end until final judgment when it would rise glorious.

What Christ asks His Church, and particularly each priest, is: "Will you take over for Me, since I am going to heaven, and pray the psalms as I prayed them, with the same intention I had towards God the Father when I was on earth?"

This way, the praise begun by Christ on earth, the first time God received what was coming to Him, is continued in uninterrupted succession by His half-a-million priests on earth, until the final consummation of all things. Most of the psalms are about Christ in some way, and are simply His talking to the Father about Himself, the world, and souls. So was it planned.

"Domine, in unione illius div-

Praises

'Our Sunday Visitor'

DON'T think we should sell *OUR SUNDAY VISITOR* at the church door. We should have the use give each family a copy. Mention from the pulpit the outstanding articles. It is too valuable a paper for any family to miss. When you sell it, the families who need the least buy it. The majority will need instruction the most neglect it. Of course all who read it profit greatly.

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given Sunday may feel that he didn't give the most inspiring sermon or instruction, it is a consolation to know that every family is taking a copy of **OUR SUNDAY VISITOR** home. In it they get plenty of instruction and inspiration.

Joseph Wolvers
Sacred Heart Rectory
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Liturgy: Protestant and Catholic

WE have heard for a long time and from a great many people, including all the late popes, that we must know the liturgy of the Church in order to learn the true nature of Christianity. To know and understand the liturgy is to

enable it to change our lives. I am convinced that it should be the language of the people, though the vernacular alone will not solve our problems and this is not the subject of this letter.

We have here in the United States and in the rest of the non-Catholic world, other forms of worship that are Christian in origin but were developed by men who protest against the Catholic Church as it was in their time; protest mainly against forms of worship that did not seem to fulfill their spiritual needs at that time.

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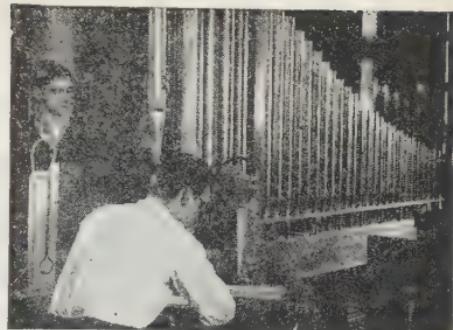
which owe most to their Greco-Roman origins.

Liturgy is among other things an art form and in our case it is an ancient form that our Protestant fellow countrymen have become separated from by time and circumstances which were not their fault. The reverence and fraternity that is produced by what appears to us to be very elementary forms of worship is impressive, for they are forms enlivened by a great use of and reverence for the Scriptures. They all have a very natural and necessary lay participation which we cannot match in our present state of formalized worship.

The historical liturgies were developed among peoples lately converted from paganism following their own ways in widely different styles. (For each people has a style in everything, including worship.) The Protestant type liturgies were developed among long-time Christians and for that reason alone should be worthy of inclusion in a Catholic Way. It is remarkable how much of the Christian spirit has been preserved among Protestants by their liturgy. They outdo us in the use of hymns, usually ancient Catholic hymns that we no longer use in some cases, sad to say, because Protestants have adopted them.

For catholic is not the name of a sect but on the contrary, everything that is good and true in all the sects is catholic and universal. What is good here or anywhere is catholic in the true sense and there ought to be Catholic uses based on these liturgical patterns. We ought to have experts

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working on this right now. This could be a job for converts and convert ministers, especially convert ministers who have become priests. And I believe that here could get the cooperation of many ministers.

Are We Unreasonable?

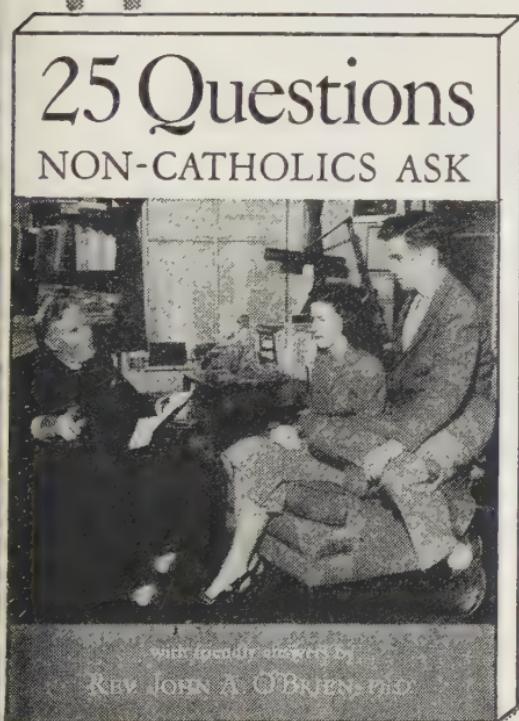
We cannot reasonably ask Protestants to change their customs, language and the whole style of their lives when they change, rather amend their faith. We will never convert the United States with our present policy or at the present speed. We are gaining in numbers but not as fast as the total population is growing. We are also losing many to the Protestant bodies that have a quite unexpected appeal to born and brought Catholics.

Only a few additions could make the common Protestant form of worship truly Catholic. The "Lord's Supper" would be valid with a valid priesthood. Communion in both forms is thoroughly Catholic.

Eastern schismatics, returning to the Church, are no longer required to drop the liturgical forms they have become dear to them. Why should Protestants seeking conversion not be treated in the same way? Protestants are not so much heretics as schismatics. (The history of the Malabar Rite is enlightening.)

The trouble with many Catholics is that they talk and act as if the Church were a sect. People like these have no real faith that the Church is still able to incorporate all men and satisfy every human need, taking people as it found them today as it did in the beginning.

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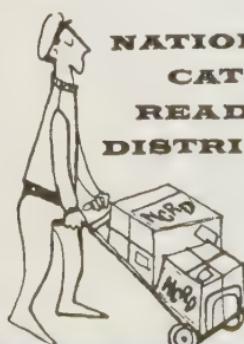
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We will be seriously derelict our duty if we let anything historical development, anything of artistic expression or anything else not of the very essence of the faith, stand in the way of Christian unity.

James McNamee
Pastor, Madalene Church
Tulsa, Oklahoma

Tumbledown Church in the Philippines

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By way of reference, my Archbishop is the Most Rev. Juan C. Sison, D.D., Vigan, Ilocos Sur, Philippines.

Sincerely yours,
Angel C. Soria
R. C. Parish Priest
Sudipen, La Union
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Correspondence

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As a personal effort to help our desperately poor foreign missions, I have been collecting religious articles to distribute among needy foreign missionaries. And have been surprised at the number of persons who do not realize how very poor the Mystical Body of Christ is in other parts of the world. Also, many I talked to thought that the missionaries and their flocks did not want us to send them anything but new articles.

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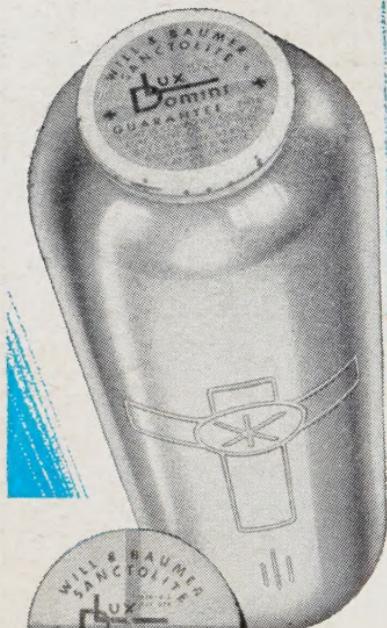
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